

MASMID



JUNE



1947







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MASMID



YESHIVA UNIVERSITY
JUNE, 1947

AMID the resounding praise daily fed the clanging wheels of Industry for its amazing technological advancement, we of the Class of '47 wish to bow respectfully in tribute to the serene, idyllic, yet romantic, and heart-warming miracle of this generation — the rebirth of a land, the regeneration of a lifeless people.

DEDIC

Miracle should it be termed even without the additional hardships imposed upon the Yishuv by the "mandatory" power. Torturous delays are administered to oppressed souls, oppressed to the point of being deported from a land whose open-armed welcome was stilled but for a moment by the imposing guns of His Majesty's Navy which threatens onlooking civilians. And to salve Britannia's conscience, commissions are regularly appointed and their findings ignored. As the Class of '47 marches down the aisles of Lamport Auditorium, a special committee of the United Nations will convene in Jerusalem. They will go through the motions of preparing a report, the nineteenth in the modern history of Palestine.

Facing more insuperable hardships than the American pioneer, the Chalutz has transformed the arid deserts once again into a land "flowing with milk and honey"; implanted an oasis of modern Western civilization among the deserts of Eastern time-worn culture; re-animated a Jewish culture in a Jewish land and supplied to hapless refugees the materialization of a lost hope. These successes are all the more imposing when we consider the tremendous obstacles of Arab hostility and current British animosity.

A modern city—Haifa



Within a generation — it can be said — a world was created. For none can deny the glory of creation to the industrious Chalutz who found the land a barren wasteland — the dry seas of sand parching the lips and narrowing the eyes, leaving not faith, but hopelessness in the heart of the pilgrim. For the land was wasted — a home for jackals whose dreary cries competed only with the sighs of the Wailing Wall.

A thriving industry—the Naaman Brick Factory



The "call" of the Jewish Brigade



ATION

Hard labor fired by an ideal created a miraculous metamorphosis in arid areas barren for centuries. All over the countryside, settlements grew up. Where swamps were once common, one of the most fertile agricultural valleys now produces a variety of food products. With the advent of the Chalutz in Yizrael, malaria and trachoma gradually vanished. The hardships of the desert were slowly conquered by chains of settlements and the crescendo was reached with the overnight founding of twelve new settlements in the Negev — mile after mile of scorching desert sand.

Although agriculture is still the basic industry and Palestine's citrus crop is world-renowned, new industries are springing up daily. Manufacturing now looms as an important second. Fishing on the Mediterranean and Lake Tiberias is another major source of food. The increasing tempo of technological modernization has caught hold there too.

The all-Jewish city of Tel Aviv stands as a monument to the ingenuity and endeavour of the pioneers of the Yishuv. The most modern city in the Near East, it is located on the Mediterranean shores, where only forty years ago bleak sand dunes confronted the traveler from Jerusalem to Jaffe. Other modern developments there are Haifa, the Jewish section of Jerusalem, and the Hadassah Hospital, from which the Arab has reaped major benefits.

We the Class of '47 are most touched by the heartwarming progress of religious Zionism. We take great pride in the accomplishments of the spiritual heirs of the forerunners of Zionism, the Chovevei Zion, which grew under the proddings of Reb Zvi Hirsch Kalischer, Reb Elijah Gutmacher and Reb Yehudah Alkalai. We point with admiration to the Mizrahi school system, to the Hapoel Hamizrachi and Shomer Hadati kibbutzim, and the former's Bet Hechalutz to train Industrial workers for the Yishuv. We gaze admiringly as we see pictures of them working, learning and praying on their own

A view from Mount Carmel



Jewish Agency homes for refugees at Neve Hadar



A new industry—glass factories



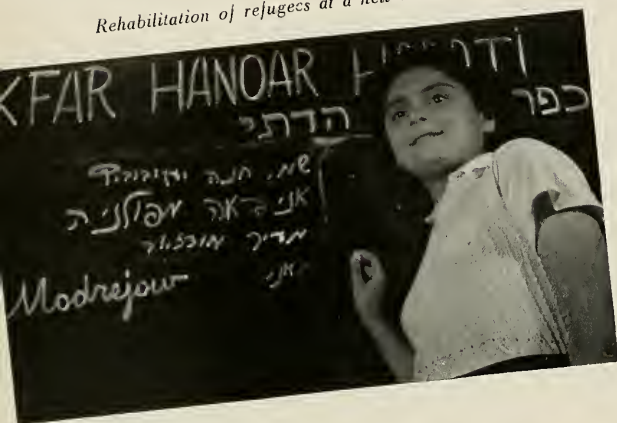
למען ציון לא אחשה ולמען ירושלים לא אשקוט

ישיהו ס"ב



Arid land . . . as deve

Rehabilitation of refugees at a new kibbutz



soil — a fitting refutation to any who might yet deny the efficacy of Religious Zionism. A true rebirth of Jewish culture has been evolved as Jewish life is recreated in a Jewish land.

Despite these insuperable obstacles and though Britain has temporarily halted Jewish immigration and land purchase, the Yishuv has created homes for the streams of refugees

Antiquated animal-drawn water tanks for irrigation



Poel Hamizrachiites take t





והארץ לא תמכר לצמיתות נאולה תתנו לארץ ויקרא כ"ה

ed . . . and afforested

that have poured in from Europe. We use the word "temporarily" advisedly, since a people which refuses to be beaten cannot be beaten. Decisions of perfidious powers cannot alter God's decrees. The motto of the Chalutzim "And Redemption Shalt Thou Give To The Land", has proven mightier than the weightiest White Papers and violated promises of Britain and America.

Poel Mizrachites learning



at working and praying



Modern implements aid in harvesting



Pictures accompanying this Dedication appear through the courtesy of the United Palestine Appeal, except for the picture of the Jewish Brigade and the two slanted pictures on the top of this fold, which were supplied by the Hapoel Hamizrachi.

To The Graduating Class of '47



First, may I congratulate you on the successful completion of your College work.

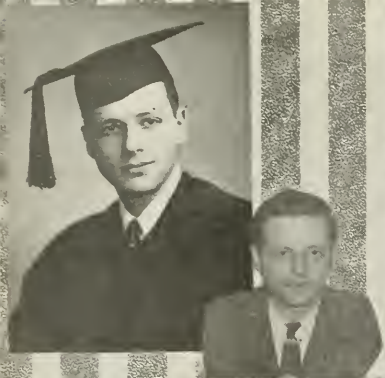
I believe it was Socrates who said that if we knew how to convert stones into gold, then knowledge would be of no use to us unless we knew how to use the gold. Your teachers have given you treasures more valuable than gold, but by your ability to apply theory into practice, by the way you will make use of that knowledge, the merits of yourselves and the worth of your education will be judged. For every conviction that we hold dear, we have an obligation which we must fulfill; for every principle that we cherish we have a responsibility which we must perform, and for every moral and spiritual values that we wish to preserve we must be ready to do so even at the sacrifice of physical comfort.

May you, by your conduct, by your firmness to uphold the eternal traditions of Israel, bring honor and glory to yourselves as well as to your Alma Mater.

SAMUEL BELKIN,
President

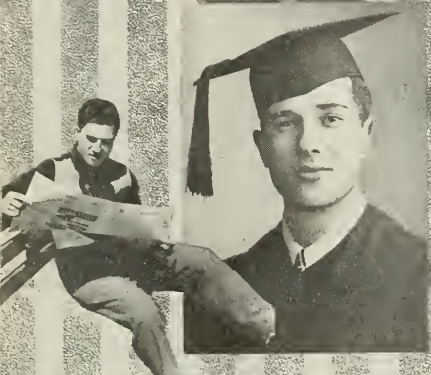
SENIORS





APPLEMAN, JOSEPH

BROOKLYN, N. Y.



ARANOV, MAURICE

BROOKLYN, N. Y.



BERGER, MORRIS

CLEVELAND, OHIO



BERKOVITS, JULIUS, RABBI

NEW YORK, N. Y.

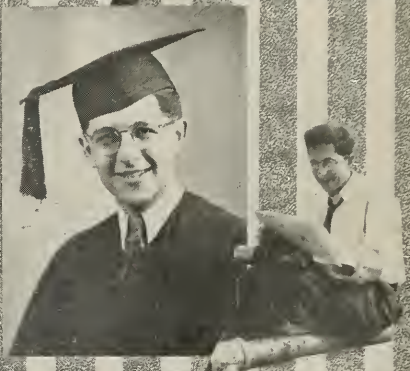
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DORCHESTER, MASS.



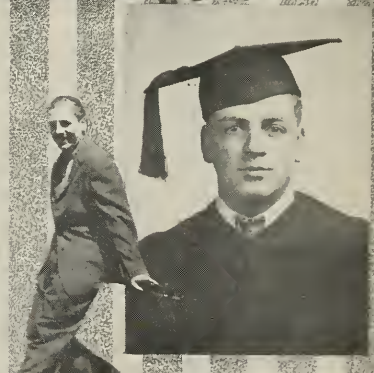
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BLECH, MEYER

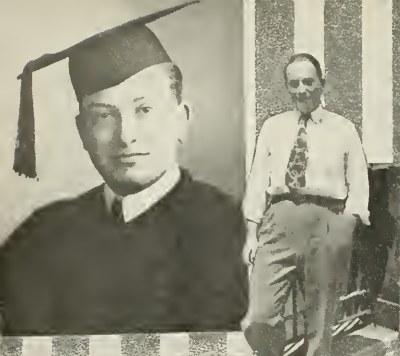
BROOKLYN, N. Y.



BLOCH, MENACHEM

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BUCHMAN, AVROHOM

BROOKLYN, N. Y.



COHEN, SEYMOUR

BROOKLYN, N. Y.



EPSTEIN, JOSHUA

HAVERHILL, MASS.



FEINERMAN, JUDAH

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FEINERMAN, MORDECAI

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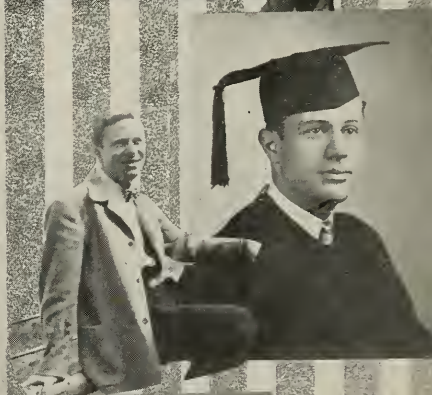
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FISCH, MANDEL

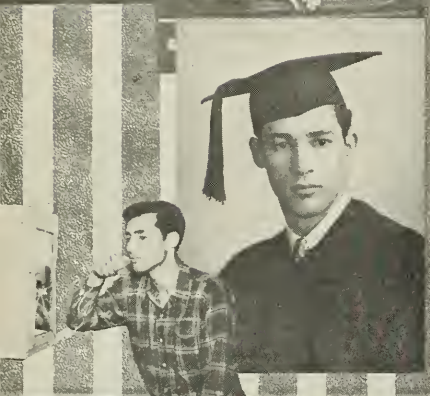
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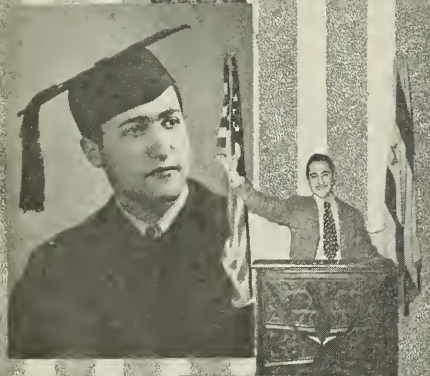
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FREDMAN, MARVIN

PEORIA, ILLINOIS



GREENWALD, EMANUEL J.

NEW YORK, N. Y.

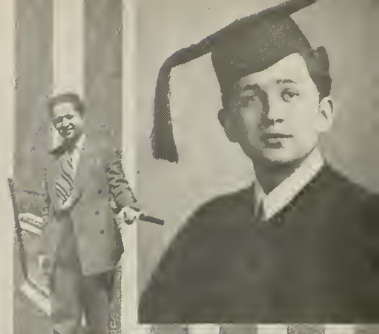


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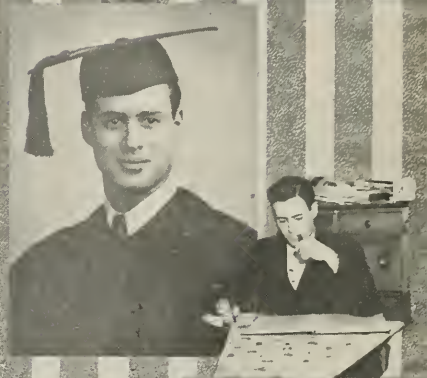
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NEW YORK, N. Y.



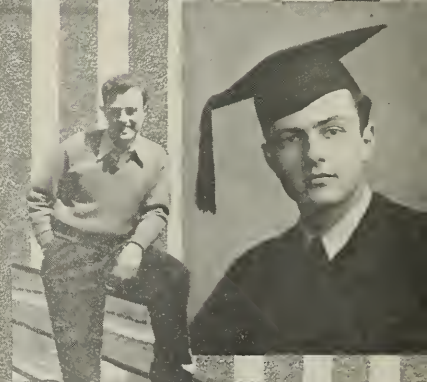
KESSLER, STANLEY

PHILADELPHIA, PA.



KLEIN, EARL H.

LOS ANGELES, CAL.



LIEBER, MARTIN

NEW YORK, N. Y.





MANDELKORN, JOSEPH

NEW YORK, N. Y.



MATZ, MILTON

BRONX, N. Y.



METZGER, STANLEY

JAMAICA, L. I.



RAPAPORT, AVROHOM

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REINES, ALVIN

PATERSON, N. J.



ROSENZWEIG, BERNARD

TORONTO, CANADA



SANDERS, MORRIS

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SCHIFF, ALVIN I.

BOSTON, MASS.





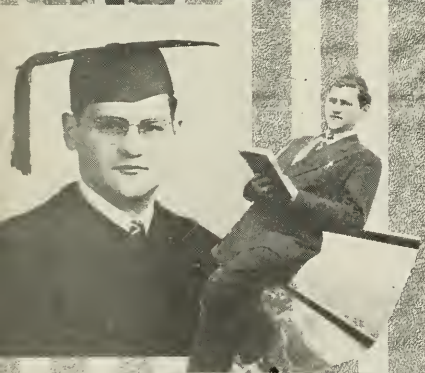
SCHONER, MILON

BROOKLYN, N. Y.



SHOULSON, SOLOMON

PHILADELPHIA, PA.



SINGERMAN, ARNOLD

DETROIT, MICH.



SKY, HYMAN

NEWARK, N. J.

SPIELMAN, WALTER

NEW YORK, N. Y.



SPIRN, CHARLES

BROOKLYN, N. Y.



SUTTON, LEON J.

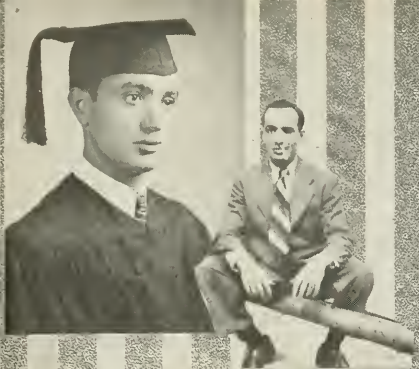
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TWERSKY, NORMAN

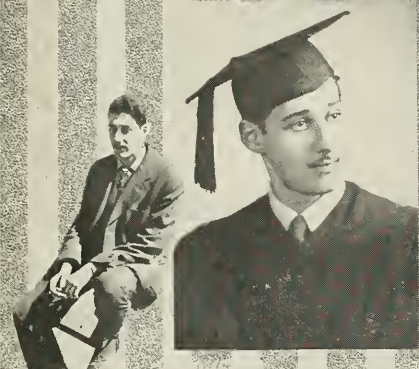
BOSTON, MASS.





WEISENBERG, SAMUEL

WORCESTER, MASS.



WIESEL, IRVING M.

NEW YORK, N. Y.



WICENTOWSKY, DAVID

NEW YORK, N. Y.



YOUNGER, DAVID

CLEVELAND, OHIO

CLASS HISTORY

FRESHMAN YEAR

The years 1925 and '26 may have been known to many as the pivotal years of the roaring '20s, but to so many Yeshiva College professors it was just the years that witnessed the planting of the seeds of a new Dark Age, that was to spend itself during the years 1943-47 at Yeshiva College.

It was because so many of us were in the dark that we decided to come to Y.C.,—not for any enlightenment, mind you, but because there it was darker even with the lights on than any other place in the world. And it was this same aura of darkness and indecision that prompted us to elect Joe Mandelkorn and Sol Zeifman as President and Vice President of the Class of '47 for our Freshman year.

Yes, 1943-44 was some year. We were told that according to the results of the many entrance exams we had taken at Yeshiva College, we were an average freshman class, with the possible distinction of averaging more flat feet per capita and more fat meat per foot than a flock of geese. Of course, I don't say that we were the best class ever to shine our seats at Y.C. desks, because it was natural that we should have our idiosyncracies. But most of them had left the school in a short time. The purge was not complete, and we were stuck for the duration with characters like Manny Fisch and Hy Sky.

A couple of fellows like "Moe" Schwartz of dumbell fame, and "Red" Buchman started throwing their weight around, but this minor revolution was quelled when they were both gobbled up by the Shomer Hadati. "Bedo" Scharfstein also carried a lot of weight, but still managed to outdistance his two closest rivals. He was gobbled up by a big blond at Class Nite instead of the more sedate Shomrot. We were the last class to have a full dress Varsity Show and Dramatic Production. Appleman, Bernstein, Fisch, Schiff and Sky were among the last who paraded on the Lampton Auditorium boards. Bernstein learnt his politics from the J. Shelley Applebaum, while the J. Shelley learnt his history from Louie.



DR. SAMUEL BELKIN
President of Yeshiva University

Administration



DR. JEKUTHIEL GINSBURG
Professor of Mathematics



DR. KENNETH F. DAMON
Assistant Professor of Speech



DR. ALEXANDER LITMAN, *Professor of Philosophy* AB
DR. THEODORE ABEL, *Professor of Sociology* Assistant

CLASS

The year '43-'44 saw Berkowitz, Fredman, Wiesel, Singerman and Scharfstein form an orbit around a nucleus composed of Dr. Levine and his pushcart. These five test tube babies managed to get their major in Chem through the "operating" of Scharfstein, the 20-20 vision of Wiesel, the innocent face of Singerman, the keen analysis (of shopping news) of Berkowitz and the elaborate kiddush tendered by Fredman. The lab technique of these five chemists prompted Dr. Levine to say on the completion of their last chem course — "You boys are a boon to the Social Sciences!"



DR. LEO JUNG, Professor of Ethics

DR. DAVID FLEISHER
Associate Professor of English

DR. PINCUS CHURGIN
Professor of Jewish History



DEBORA G. WIESENTHAL
Registrar



DR. MOSES L. ISAACS
Dean and Professor of Chemistry

HISTORY

French classes were a good place not to be that year, with both Dr. Braun and class having a tough time keeping up with Leon Korngold and Charles Spirn, two French emigres. It took these two Frenchmen nearly a full year to discover that in a French class at Yeshiva College you must speak English, Hebrew, or even Yiddish, but never, never French. After all, think of the other 48 boys who can't understand what you're talking about.



DR. ALEXANDER BRODY
Professor of History



DR. BRUNO Z. KISCH
Professor of Chemistry



DR. BERNARD FLOCH
Professor of Greek and Latin



DR. IRVING LINN
Associate Professor of English

CLASS HISTORY

We were divided between two English classes: all those "men" with first names using the Nation and U.S.A. as their text books, and those "boys" with the last names being treated to the literary attempts of such sterling story-tellers as Brichto, Spivack, Mandelkorn and Homnick. Dr. Linn had his class blushing with tales from Dos Passos while Professor Klein's nose blushed without provocation. It was here that Artie Gorenstein recounted his adventures with the Greenwich Village Bohemians; Kagan found to his utter amazement that a "New York Post" editorial warranted only a "C", while a chapter from Barnes and David is worth an "A"; and Homnick nearly lost his smile and his nerve with his composition which rolled under the radiator after he had tried to sneak it into the pile of "opera" on Prof. Klein's desk, and for which he later faced the music.

We were young then — some of us were even younger. Prof. Margalith had to dismiss fully one-tenth of the class before citing certain juridical experiences usually heard in cleared courtrooms. Youthful Doug Wilensky, having emigrated from Newfoundland to Yeshiva College at the awkward age of 14½, couldn't

appreciate Prof. Freed's lectures on sex, either. First he tried to do his homework and ignore the lecture completely. As he turned more scarlet, he tried stuffing his ears with cotton, and finally achieved his goal by leaving the class to inhale the fresh air which then restored color to his pallid face.

The fresh air was what we all needed to recuperate from the experiences of our first year in college, and so we gladly accepted the vacation that June proffered us, only to return once more for our

SOPHOMORE YEAR

With only one year of College under their yarmulkes, you couldn't expect the Class of '47 to do any better than elect Zeifman and Fredman as President and Vice President of their class.

The year '44-'45 saw Dr. Fleischer perform the "Faerie Queen" for the English Lit. Class amidst the applause of those same fellows who were later to see an unsuccessful imitation of this same act by a certain tie salesman of dormitory fame.

We switched tracks . . . those who hadn't taken science in their first year were now given their first

CLASS HISTORY

taste of it, while those who had not taken "a what?" were allowed to learn how history was made.

Fisch developed a fine lab technique . . . his first deviation from Cohen's routine. Mendel started off on the wrong faucet . . . All of us attached our bunsen-burner hoses to the gas jet, while Mendel, just to be different, attached his to the closely resembling water faucet whereupon a miniature flood quelled his fire for Chemistry. And that's how the Fisch learnt to swim!!! We learnt that History repeats itself, that History questions are repeated, but that the answers change each year. We meet the challenge of each exam and discover that we *do* learn more during the exam than during the classes. We find that our marks can vary, and that if there are 25 questions and if each question counts four points, one can still get a mark of —16 . . . and that is why we took Mathematics.

We functioned quite well invariably, with Dr. Ginsburg and his invisible circles both implicitly and explicitly. We manufactured home works and when we got differential answers, "Buddy" Chernofsky always integrated them. After having taken Math I, we saw no need for taking "Recreational Math".

The T.A. graduates not having seen anything of Dr. Safir in their High School Days signed up for Biology to see just who it is that supports Dr. Atlas . . . that leaning tower of Pisa, disguised as a Biology Instructor.

At his early Friday morning class which started at the unearthly hour of 10:50 A.M., Dr. Hoenig was met by a group of deathly characters which made him feel right at home. The Class wasn't complete however, until 11:30 A.M. when "Red" Feuerstein showed up looking more "other-wordly" than a skeleton.

We haven't yet discovered whether Joe Mandelkorn took German to be more scientific or to understand what the Dean says . . . Dr. Rosenberg, anyhow, thought enough of him to award him with a medal at the Beer Fest for proficiency. How could we have been but ethical as we gave back all to him who demanded it. Not to be outdone, we even gave back what our neighbors had to. We oscillated between the "Sweed" Midwestern tone of Prof. Thonnsen's voice and the resonant baritone of Prof. Ryan, who incidentally held the chair over us . . . in the Parliamentary Procedure class.

DR. SIDNEY B. HOENIG
Assistant Professor of Jewish History

DR. GERSHON CHURGIN, *Assistant Professor of Hebrew*
DR. JOSEPH NOBLE, *Instructor in Hebrew*

SAMUEL L. SAR
Dean of Men





DR. HYMAN B. GRINNSTEIN
Assistant Professor of Jewish History



A. HAROLD MURRAY
Lecturer in Sociology



DR. RALPH ROSENBERG
Associate Professor of German

CLASS HISTORY

We floated through P.T. with First Aid or any other aids that Doc would leave around to help us pass.

This was the year that the man with the gray beard and pointing finger, wanted and got Artie Gorenstein, Larry Willig and Mike Korbman, Berkowitz and Hornick battled too . . . for the abolition of dramatics. Fisch spoke so fast in arguing for abolition, that he had to eat his words two years later, when he appeared in the Class Nite that was held during the senior year. Bernstein and Appleman fought unsuccessfully for retention of dramatics.

We found a practical use for the knowledge we gained in our sophomore year. For a knowledge of calculus enables us to divide, and so instead of spending all our time studying we divided our time . . . between sleeping and attending the movies . . . What a boon Education is !!!

But with June rolling around we soon forgot our headaches and backaches of the suffermore year, and began looking forward to a nice, quiet peaceful summer in anticipation of our

JUNIOR YEAR

Ah! This was it !!! the beginning of our manhood. With the Junior year came the immediate a priori knowledge of how the school should be run, and we lost no time in going to the Dean with our proposals. The Dean sent us to his next in command . . . Charlie, the College janitor . . . and that's how we came to have light bulbs in the sockets of the classrooms.

However, before enough light had been shed on the subject, the damage was done. In that interval of darkness, the class of '47 elected Josh Epstein, President and "Red" Feuerstein, Vice President to light the way. But they weren't the only class members that attained immortality that year. Fully one-third of the class was annihilated at one of Dr. Litman's lectures. Another third was rendered radioactive as a result of Dr. Levin's lecture on the "The Sex Drive of Freud". They are still in the realm of the untouchables as a result. The "lost brigade" led by Sol Zeifman and Moe Schwartz disappeared so completely that we still haven't found a trace of them.

Realizing that we owed the school something, the men of '47 gave of their very flesh and blood. Manny

CLASS HISTORY

Greenwald was sacrificed on the altar of Masmid, and Marv Fredman and Irv Wiesel were used to wipe up the floors of the various basketball courts throughout the city.

Realizing that the school owed us something, the men of '47 still gave of their flesh and blood. Dave Younger and Avrohom Rapaport were bruised and bleeding after being caught in the gold rush which followed the announcement that lab fees of the Freshman year would finally be returned. Was it worth it for 35c?

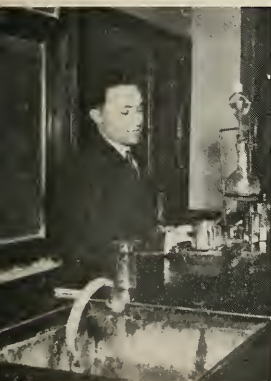
This was the year that Morris Sanders hung around the office only to read the notices. . . . The Dean had not yet extended "Grace" to him. . . . Numa Kronengold was still wearing civilian clothes. . . . It wasn't till he joined the Army that the clothing shortage hit that branch of the service. . . . Hy Sky was still an unknown comedian. . . . Hy might have been unknown but his jokes surely weren't. . . . But of course, the jokes had a fifty year headstart on him. . . . Alvin Reines was still talking intelligently in two-syllable words. . . . Reason: only one Psych. course under his belt. . . .

Gerry Homnick and Maurice Ehrman still denying they will pass the exam. . . . What exam? . . . any exam . . .

Some of us found Dr. Abel able in his knowledge . . . of holidays and days off. He was very sociable too. Prof. Margalith discovered that Rabbi Berkovitz knew some Poli. Science, while Dr. Brody found that he knew some Rashi. . . . eh what? . . . Stanley Metzger basked in the sun of Dr. Litman and relaxed in the shade with a Gemmorah. . . . Beryl Rosenzweig and Mendel Fisch sent packages to Europe for the Yeshiva boys. Were it not for his "brother's" clothes, Mendel might have been packed away himself and shipped over there, when supplies had dwindled.

Some of the "fellows" met Prof. Kraus for the first time. Fisch was caught copying someone else's name on his exam paper . . . lucky he erased it before the exam started. . . . It was in the Ed. Class that Fisch finally became educated . . . found out who Horace Mann was . . . he developed his dialectics here by arguing over the exam questions. . . . Twersky and Wiesenbergs joined Betar and Prof. Brody's American History Chaos. They also complained that his European

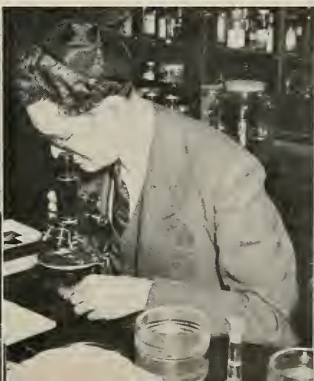
DR. ELI LEVINE
Associate Professor of Chemistry



DR. ARNOLD N. LOWAN
Professor of Physics

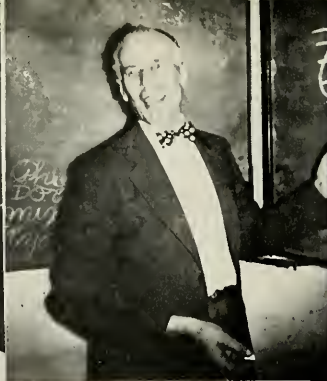
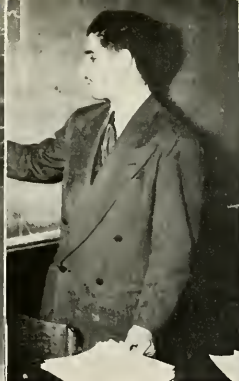
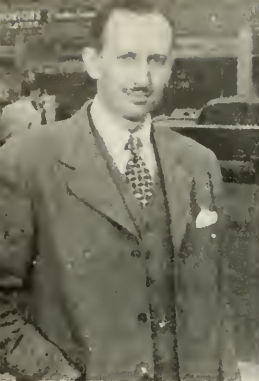


DR. MEYER ATLAS
Assistant Professor of Biology



DR. SHELLEY SAPHIRE
Professor of Biology





DR. PHILIP KRAUS

Associate Professor of Education

D. BLOCK

Assistant in Mathematics

DR. KARL ADLER

Lecturer in Music

EMANUEL RACKMAN

Lecturer in Political Science

CLASS HISTORY

History course has too much of Britain in it. . . . Wally Spielman refused to change ponies for Horaces in the midstream of Prof. Floch's lectures. . . . Manny Greenwald taught Prof. Floch all about the elections, Alaska, South Africa and various other far-fetched places.

This was the year of the gang war that made Al Capone and his mob look sick in comparison. It all started when Mark Frankel tried to move in on Sol Shoulson's new racket . . . the Baby-Sitter's Protective Ass'n. Peace was finally established when they divided up the city according to the number of children with children taking all mothers with an even number of children, and Frankel taking all mothers with odd children . . . Siamèse twins, and babys with two heads were divided up equally.

That June most of us were asked to act as ushers at the graduation of the Class of '46, to get used to the ordeal we were told. They were right too, it was a sobering ordeal. The strongest beverage they served was coffee, but it tasted like embalming fluid, that it was. The Dean put it in our coffee to make sure that we would keep during the warm weather. Seymour

Katz was given too large a dose and so looked like a mummy for the rest of the year. That helped him to land a job ghosting an article on "Der Yeshiva Held" in the Morning Journal, and so we were preserved for our

SENIOR YEAR

Well, it finally happened. What we had been afraid of for four years. Some attributed it to the after effects of the coffee. Others called it a revenge neurosis. At any rate we elected Ralph Berkowitz president, and Alvin Schiff vice-president of the "Senior" class. Berkowitz had to be promised that no class or student council meetings would be held on Thursday nights . . . the nights when Gimbel's was open till 9 o'clock. . . . The Class of '47 combined with the rest of the school in an attitude of the "devil may care" and elected Student Council Officers. Earl "Hollywood" Klein became chief executive, Marvin "Peoria" Friedman got Truman's old job, and Mendel "Brooklyn" Fisch, after spending three years learning to swim was floated into the secretary-treasurer office on the first wave. . . . It looked like the school was slowly going to the Fisch . . . especially when Fisch absented himself from S. C. Meetings.

CLASS HISTORY

Our last year in College was like a fairy tale, and just as everyone in a fairy tale is allowed one wish to come true, so were the men of '47 allowed one wish. Louis Bernstein, Joe Appleman, "Red" Feuerstein and Maurice Aranov chose and got the G.B.'ship of Commentator . . . and Dean Isaacs got a headache. . . . Of course, the headache wasn't these fellows' idea, but only the result of their becoming members of the G.B. of Commie. . . . Manny Greenwald and Leo Sutton wished for trouble and were given the reins of Masmid instead. . . . The funny part about it was that they seemed satisfied, and didn't realize that a switch was pulled on them. . . . Haskell Hollander wished to get out of the Army and join up Yeshiva. That also came true. . . . Stanley Kessler came back from the wars only to meet his Waterloo in Lincoln, Nebraska. . . . Alvin Reines became chief schizophrenic of the psychology class. . . . Wally Spielman wanted to major in history, so he was allowed to follow the history of the ill-fated basketball team from his position as Athletic Manager. . . . Arnold Singerman laughed at what everybody else wished . . . All he wanted, he said, was someone to look after him . . . his wish came true when he was put into Rabbi

Lipshchitz's class. . . . Shoulson was elected Vice-pres. of the Anti-Smoking League of the Bais Medrash. . . . Josh Epstein finally got to be President . . . of the Dov Revel. . . . Avrohom Rappaport and Joe Mandelkorn took an advanced course in plumbing with Dean Isaacs. . . . Martin Lieber and Milton Matz' settled down and raised a family . . . of white mice . . . Mark Fraenkel was voted "Most Likely to Wear a Homburg one year after Graduation". . . . Meyer Blech got his wish . . . to graduate . . . Charles Spirn carried the torch that lit the way for Le Flambeau. . . . Irving Wiesel and his moustache received an award for most efficient. . . . As chairman of the Clearing House committee, he saw to that no more than three activities took place on the same night at the same time in the same place . . . quite efficient. . . . Klein and Fredman mingled with some of the best names in society. . . . (Klein met them in want ads.) . . . Berkowitz and Fredman opened an establishment for transients in their dorm room. . . . Feuerstein won Rabbi Lessin's award for Minyan attendance . . . that year.

There were other wonderful occasions in that Senior year. The first annual Senior-Faculty mixer. A "flo"-ing

DR. AARON MARGALITH

Librarian and Associate Prof. of Pol. Science

DR. SIDNEY BRAUN

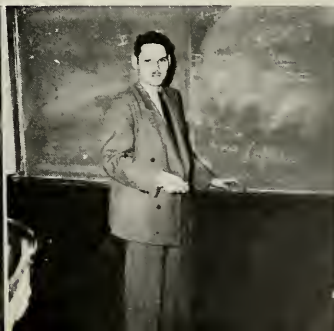
Assistant Professor of French

MORRIS GERSHINSKY

Assistant in Mathematics

MR. EARL RYAN

Instructor in Speech









DR. ALEXANDER FREED
Associate Professor of Hygiene



DR. ABRAHAM LUCHINS
Assistant Professor of Psychology



DR. DAVID A. SWICK
Medical Director



DR. SOLOMON JOSEPH
Instructor in Chemistry

CLASS HISTORY

City College progressive had a fainting spell, so Klein found himself with the Dean's daughter. . . . Litman M.S.d. . . . His theme was synthesis, or as Fisch put it, "when philosophers become kings, and deans plumbers." Fisch almost didn't graduate, as he told jokes about the "war" coat . . . my brother wore it.

Commentator was the scene of a minor revolution against the tuition rises, Agudah and synthesis. Bernstein was excommunicated by the Bais Hamedrash Botlonim Association and Mussar Group for advocating dramatics. . . . Result — a Class Nite. . . . The Seniors had only two rehearsals and five directors. Beryl Rosenzweig made his debut under the lights. Klein judged in true Hollywood fashion. Schiff temporarily abandoned his role of Rosh Ken in the Shomer Hadati to act as Jabotinsky. Greenwald and Kessler helped the "professionals". Fisch and Bernstein rounded out the cast. Needless to say, we lost.

Seniors begin to attend classes . . . a sure indication that the end is in sight. Professor Brody still marks a true or false question wrong regardless whether you answered it true or false . . . "The book is wrong, Mr. Spielman". . . Younger is told by Dr. Brody to study Schopenhauer in order to relieve him of his frustration. . . . Bernstein suggests marriage. . . . Dr. Brody inter-

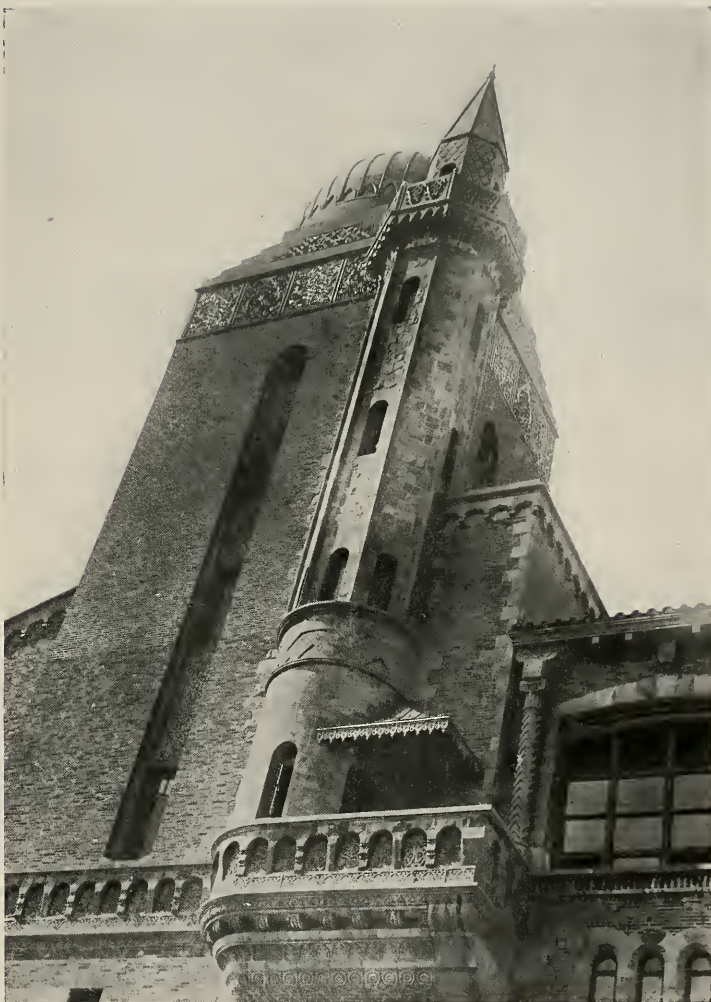
jects a "No!! No!!, Mr. Bernstein". Bernstein finally beatified as a historical concept.

"Doc" Luchins tells boys to write reports which he throws into the basket without reading. We celebrate birth of his first child, David Enoch, by treating him to a container of milk.

Dr. Litman looks for a car. Shoulson wakes up one morning and looks for Dr. Litman, in response to a phone call from the "little fellow". He concludes after recounting the story to at least 50 people that it might have been a gag. Haskell leaves for his vacation, . . . on prizes he won during bowling tournaments. Most overworked senior. . . .

Our tail comes to an end on June 24th, 1947. On that eventful day, Bernard Baruch and Earl G. Harrison received degrees with thirty-eight new Yeshiva bachelors. The thirty-ninth Stan Kessler was nuptially indoctrinated two nights before and the fortieth, Meyer Blech, donned a "shaitel" a week before.

On June 22nd, Dr. Belkin held a reception for us. On June 23rd, we attended one for him. The great day finally came — we heard speeches about our responsibility as future Jewish leaders. Finally, the great moment arrives — we switch our tassels . . . We are now graduates of Yeshiva College!



ACTIVITIES



LOWER FRESHMAN CLASS

As Lincoln's Birthday rolled around this year, the old-timers of Yeshiva College were treated to the spectacle of seeing the entrance of the lower freshman class, which was, indeed, princely. After turning the office upside down with registrations and schedules, they established their superiority by participating in the first Freshman-Faculty mixer in the long history of the institution.

By virtue of their being a mid-year class, the class of Jan. '51 were given special elections at which they chose Leon S. Levy, a TA vet from Jersey, as their president, while Ernie Ruch, a Navy vet from Worcester, Mass., was chosen vice-president. Their only political action was the securing of lower-freshman caps in which their classmates now proudly strut.

Another activity in which the newcomers participated, which incidentally was sponsored by the faculty, was the attending of classes. Treated to a variety of courses in seven different flavors ranging from Philosophy of Science to Math, the freshmen proceeded to assemble their jigsaw programs to a reasonable facsimile of a normal college schedule.

This class now looks ahead to the summer to renew their energies, so that after their return next fall they will be able to carve their niche in the collection of fact and fiction of which the annals of the college are comprised.



FRESHMAN CLASS

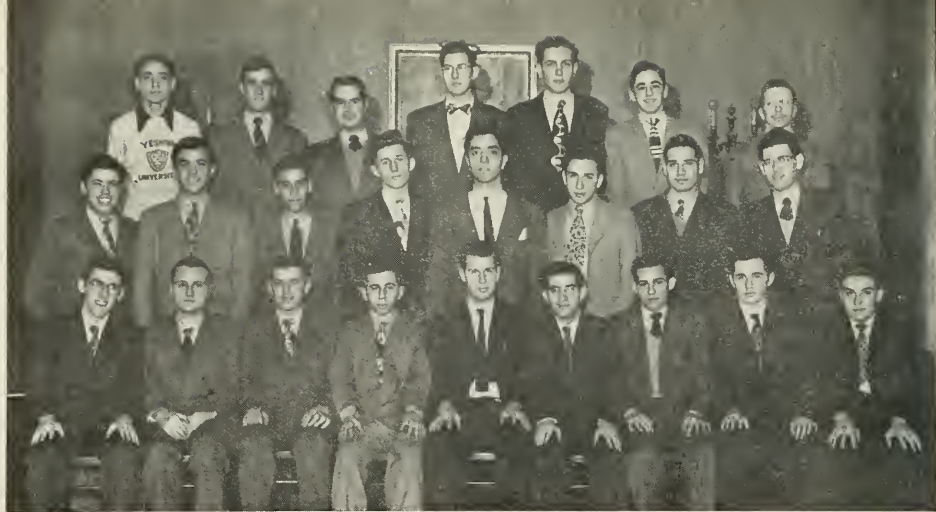
The class that will graduate at the turn of the half-century was initiated into the mysteries of college life early at the Senior-Frosh smoker. Although the bulk of the humor at that event was supplied by the upperclassmen, the Freshmen were adequately represented by the talents of Philip Arian and Bob Kurtzman. The former was also responsible for Frosh participation in Class Nite, although "Bitul-Torah" was done by a Lower Freshman.

The Freshman hoopsters, under the leadership of "Blackie" Rosenblum and Sam Dyen, aided by the stellar playing of D. Komsky were highly successful during the first term of the season, and would have undoubtedly repeated, were it not for certain handicaps—the repeated absence of Moish Friedman . . . and the omnipresence of Marvin Fredman.

The Class of '50 can boast of many luminaries. William Frank, found college unnecessary to become acquainted with mere "fundamentals." Ephraim Oratz, with his very versatile speech, could as easily be a substitute professor of English as Spanish. Many of the shots in this Masmid are the products Alvin Krasna's photographic abilities (the camera helped a little too.) As a passing remark, we wish to extend our condolences to the relatives of Hymie Levine, who has chosen to major in Chemistry.

Herman Shulman, a refugee from the Senate Chamber, managed to capture with the aid of five votes, the class presidency, while Jacob Beck of Our Town was elected vice-president.

Despite the revelations in this article, we predict that the Class of '50 will continue to exist.



SOPHOMORE CLASS

With one year in the books and three more to go, the forty-niners dug in again at their happy hunting grounds—the summer vacation already merely a vague memory. Many took the Lit. courses in English and French, but found them to be no "Stairway to Heaven." Some were "integrated" by Calculus, while others gave the sciences a run for their points.

Yet Augenstein who had never given Bio even a second thought, took a one credit per year course in said subject. Yep! our little pal Augie done ketched himself a wife.

The sophs elected two New England yankees to office. Teddy Steinberg from New Britain and Morris Twersky of Boston, served as president and vice-president respectively. Joe Yoshor, future \$7.20 top playwright, authored the play which earned for the Sophs a tie with the Juniors for top Class Nite laurels.

In the basketball intramurals, the Sophs were always near the top. Their hoopsters fought like lions, hooping themselves into a three way tie for the championship. Class spirit was phenomenally high—thirteen politicians tried their luck for fame. Class colors were also chosen for the first time. The sophs chose blue and red—blue for weekdays, and red for Saturday nights.

Good luck to the forty-niners in their search for gold.



JUNIOR CLASS

The stupendous Class of 1948 (in numbers) returned from the four corners of the "Borscht Belt," after spending a summer reclining on its creamy land, to plague the institution with the rejuvenated spirit of the philosophers. The faculty, beginning to doubt whether these "renegades" had carried over the "sophos" or the "moros" of the previous year, weren't in the least bit surprised to find that "Junior" had infiltrated into every corner of school activity and Yeshiva inactivity.

Martin "Rabbit" Applebaum hopped into office as president of the Junior class by the vast majority of two votes, while Alvin Marcus was chosen to be vice-president. These two, together with the aid of their classmates, went about "keren welten."

The season started off with a boom (in the High School lab) for Gershon Stern, who went about getting washing machines for the dormitory and votes for himself. The gym was under the supervision of Izzie Hyatt who lost his "witz" in the deal, while Aaron "Unk" Weiss decided to make our Rabbis into Charles Atlases.

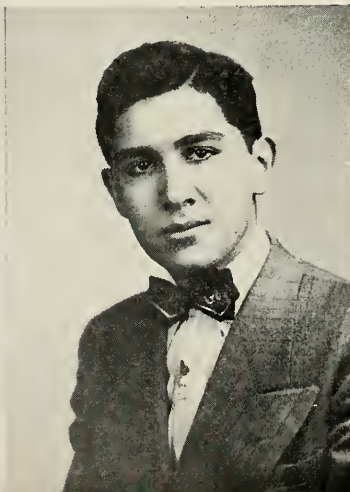
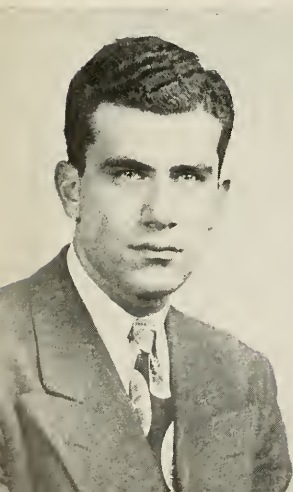
The two greatest achievements of the year however, were class enterprises. The Junior Testimonial Dinner, the first of its kind in the history of the school, was undoubtedly "the" social event of the season. The roast chicken was delightful, while the raw chickens were even more so. The Junior Class Night presentation was the second of these two great events. "The Pirates from Heshiva" tied for first place honors with the class of '49. As the summer approached and the students raised the roof (to the level of an athletic field) the class of '48 copped every office but the S'micha Committee post.



EMANUEL GREENWALD
Editor-in-Chief

PAUL PEYSER
Photography Editor

ALVIN KRASNA
Associate Photography Editor



ACKNOWLEDGMENTS

We Would Like to Thank —

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BUSHIE FRIEDMAN, for his invaluable contribution to this magazine.

UNITED PALESTINE APPEAL, for making up most of our Dedication story.

HAPOEL HAMIZRACHI, for supplying the photographs that accompanied the Dedication.

LITERARY STAFF

LOUIS BERNSTEIN
ALVIN I. SCHIFF
MARVIN FREDMAN
WILLIAM HERSKOWITZ
HERBERT FREDMAN



HASKELL HOLLANDER
Managing Editor

JUDGMENTS

h, for his splendid help and cooperation
 ble advice and aid with the layout of
 llowing us full use of the plates which
 ng us with the remaining plates that

DAVID WICENTOWSKY
Literary Editor

LEO SUTTON
Business Manager

BUSINESS STAFF

STANLEY METZGER
 MELVIN BUNIM
 MURRAY GROSS



STUDENT COUNCIL REPORT

When the present Student Council took over the reins this year, it found student activity and school spirit at a low. The first act of Student Council was to revive the regular clubs and teams of past years. Later on, it added new and varied activities. These many activities, which have made this past year one of success and accomplishment, can be divided roughly into three groups: student, student-faculty-administration, and intercollegiate activities. In this report, I shall attempt to review the more salient points. As far as the first group is concerned, I wish to report that the majority of the clubs functioned very actively, especially the Chug Ivri and the Hobby Club, lead by Alvin Schiff '47 and Martin Appelbaum '48 respectively. In athletics, the intra-mural schedule was the most elaborate of any year. The program featured boxing, wrestling, handball, bowling, and basketball. Close to half of the Student Body participated in these functions either as players or spectators. The intra-mural schedule culminated in sports festival week. A referendum was held on dramatics in which two-thirds of the students voted for presenting the regular show open to outsiders. Despite this the administration refused to permit a large scale production. Dramatics were reinstituted, however, in the form of "class night" during which each class presented an entertaining and creative play. After considerable effort, our health and building committees met with success in their move toward a centralization of direction in both these departments. A University medical officer was named, and Prof. A. Hurwitz was chosen to head the University building committee. "Commie", Le Flambeau, and The Masmid functioned in their usual successful fashion with "Commie" again capturing a "first-class" rating from the Associated Collegiate Press. "Co-op" expanded and carried many new items at very reasonable rates to students. At assemblies, students had an opportunity to hear messages from Dr. Moses Jung and Rabbi Emanuel Rackman both well-known in the Jewish world.

In the field of student-faculty-administration work, Student Council achieved a great deal. Dean Isaacs was extremely cordial and helpful with his numerous financial grants and with his deep interest in intra-murals. A highly entertaining Senior-faculty social was held. The Junior class tendered a testimonial dinner to the faculty members of the faculty student relations committee. An advisory bureau headed by Dr. A. Luchins began operation. In the fall term, a freshman orientation assembly was held with faculty members of the various departments addressing students on their respective fields. In the spring term this function took place in the form of an informal social which met with praise. A series of four fireside chats were instituted with faculty members informally addressing students on subjects of mutual interest.

Although many things were left undone, Student Council spent a very accomplished year which vitalized student activity, energized school spirit, and enabled students to spend an enjoyable and rich year. The success of the Student Council program was due entirely to a great many students who unselfishly labored for the general good.

EARL H. KLEIN



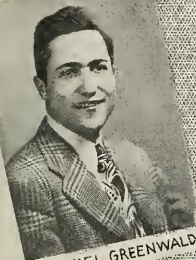
MARVIN FREDMAN



EARL KLEIN



MANDEL FISCH



EMANUEL GREENWALD



RALPH BERKOWITZ



ALVIN SCHIFF



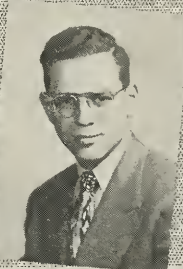
LOUIS BERNSTEIN



THEODORE STEINBERG



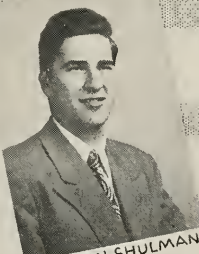
MARTIN APPLEBAUM



ALVIN MARCUS



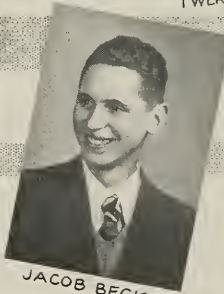
TWERSKY MORRIS



HERMAN SHULMAN



L. LEVY



JACOB BECK

STUDENT COUNCIL MEMBERS

MARVIN FREDMAN
Vice-President

EARL H. KLEIN
President

MANDEL FISCH
Secretary-Treasurer

Thirty-nine

Blue and White

Basketball

'46-'47 Season



Most college basketball teams came up with considerably improved squads this year due to the influx of war veterans. But the "dove of peace" by-passed Yeshiva, leaving in its place only "the bird."

Mentor "Red" Sarachek's legions again failed to regain their winning habits of yesteryear and, as a result, wound up the season with a 6-13 record. Beginning with the crushing defeat suffered at the hands of Panzer's hoop legions, the varsity went into a tailspin from which it first emerged at the commencement of the intra-mural season. Even the added blessing of larger crowds at the games failed to stir the Mites from their doldrums.

In all fairness to the boys it must be noted that the Blue and White suffered more than its share of tough breaks. To begin with, Bedo Scharf, that unique bundle of set-shooting humanity, first appeared in his Y. C. jersey midway in the season. Jerry Abrams was lost to his teammates for a great part of the season as a result of a nose injury. Last, but by no means least, the Quintheoplets lost more than their quota of close decisions.

But the darkest of clouds has its silver lining and a lanky Peoria, Illinois center is "it." Marv Fredman, playing his final season in the familiar No. 13 uniform, again racked up a record-breaking (his own records). An aggregate of 331 counters insured the elongated Midwestern a place behind only Holub and Boykoff in the city's scoring parade.

But alas! Fredman, Scharf and Wiesel shall no longer grace the Yeshiva basketball courts. When confronted with this sad prospect, one can only mournfully chant, "Bitchu bashem, bitchu."



BERNARD "RED" SARACHECK

Coach

WALLY SPIELMAN

Athletic Manager

YESHIVA UNIVERSITY

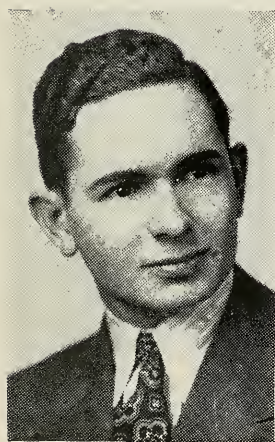
60—N. Y. U. Dentistry	42
35—Panzer	77
42—Queens	51
39—Hofstra	58
40—Brooklyn Pharmacy	42
62—N. Y. U. Wash. Sq.	50
50—N. Y. U. Arts	38
41—Cathedral	57
44—John Marshall	60
62—N. Y. U. Engineers	35
48—W. Va. State	78
64—Alumni	36
50—Iona	76
40—Cathedral	41
44—Queens	56
50—Brooklyn Pharmacy	38
47—Iona	63
41—John Marshall	42
46—Brooklyn College	74
905 Totals	1,014

INDIVIDUAL SCORING

Player	G.	F.G.	F.T.	T.P.
M. Fredman	19	109	113	331
Scharf	11	56	30	142
Geller	19	45	43	133
Wiesel	18	38	8	84
Simon	19	29	13	71
Hyatt	19	23	13	59
Rubin	16	13	6	32
Abrams	11	9	6	32
Paleyeff	13	4	0	6
Metz	4	3	0	6
Danzig	6	2	2	6
Blumenfeld	6	2	0	4
Shapiro	10	2	0	4
A. Fredman	8	1	1	3
Aa. Fredman	3	0	0	0
M. Friedman	1	0	0	0
Totals	19	336	233	905



LIBRARY STAFF



SOLOMON ZEIDES

*Assistant Librarian
to Dr. Margalith*

As Yeshiva College Library closes another year of service to the student body and faculty the staff points with well founded pride to the ever growing collection of books and periodicals and the ever expanding facilities and services for research.

The library has built up adequate facilities to the point where circulation and attendance statistics have reached new heights. Students found Yeshiva College Library more responsive to their needs than ever before.

During the past year over 8000 volumes and complete files of periodicals were added to the library. The library is now fully catalogued and has a vast pamphlet collection which is being augmented continuously. All this work has been and is being carried forth under the aegis of Prof. Aaron M. Margalith, Librarian and Solomon Zeides, '45, Assistant Librarian.

Next year promises to be an even greater year for Yeshiva College Library with the increase in financial assistance from the institution and the full time services of Mr. Zeides, Assistant Librarian.



CO-OP

The Co-Op during the past year was enlarged from the former candy-stand to the equivalent of a modern cut-rate department store. Yeshiva undergraduates could be seen carrying watches, alarm clocks, shavers, and kitchen utensils with the Co-Op label blazonly displayed. The well dressed Yeshiva man now wears College T-shirts, sweaters and caps purchased there. Credit for this expansion is due to the efforts of Alvin Marcus and Stan Rudoff co-managers and the assistance of Ted Kallner and Murray Gross.

The profit of over four hundred dollars garnered this year aided greatly in carrying on many activities which would have otherwise starved for lack of funds.

CONCERT BUREAU

A resounding crescendo was struck by this year's Concert Bureau with Arnold Singerman '47 conducting, supported by able soloists Aaron Feuerstein '47, Philip Caplan '48, Samuel Cohen '48 and Gershon Stern '48. The year was ushered in with a blast of free tickets to leading entertainment features in the Metropolitan area, and continued in a steady pitch throughout the year.

A series of recorded symphonic hours that the Bureau sponsored enabled it to live up to its name.

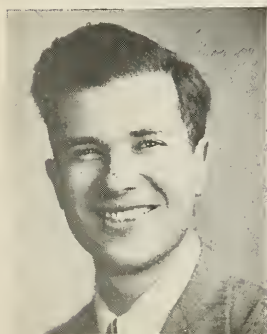


LOUIS BERNSTEIN
Editor-in-Chief

"Commie" celebrated its twelfth birthday by garnering another First-Class rating from the Associated Collegiate Press. Consistently good from its premiere issue in 1935, this year the publication outdid itself as it earned the following comment from the A.C.P., "Your paper is one of great interest and charm and performs a notable service for your school and your faith."

Although the format remained conservative, the content was fiery and crusading. "Commie" again showed that it was

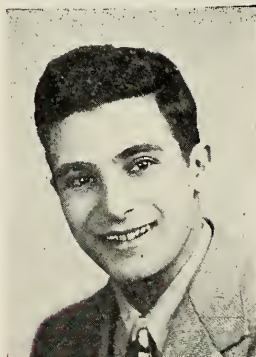
MAURICE ARANOV
Business Manager



The Con

Official Undergraduate News

more than just a college bulletin board by discussing worldly matters both in the news stories, editorials and opinion columns. Among the "outside" topics discussed were the increase in race hatred, the Communist "purge," the AYD, and the Austin-Mahoney bill. With the Palestine problem featured in the limelight, Commentator again and again lashed out with editorial comment on the



WILLIAM HERSKOWITZ
News Editor

travesty of justice being carried out by the Great Powers in regard to our homeland. One has only to read such articles as the ones discussing the Palestine forum held at Yeshiva, the Basle Congress, Dov Gruner and his comrades, Bevin's scurrilous statements, and the value of a boycott to realize

that "Commie" was abreast if not ahead of the times.

Besides news coverage, occasional features and biographical invitation to "Meet the Seniors," the tabloid showed that it was really above the "undergraduate publication" level that its masthead proclaimed it to be by its opinion columns. The "Maybe I'm Wrong" column appeared with increasing frequency until it practically became a fixture as it criticized Agudism and Revisionism for lack of a positive Zionist program, stressed the fact that a top-grade college was necessary before a university could be contemplated, raised the issue of dramatics, urged that an increased amount of Hebrew studies be required



Commentator

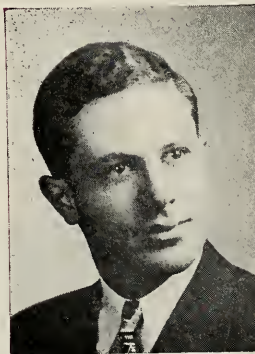
Newspaper Of Yeshiva College

and that several points of Yeshiva policy be cleared up. Although this column was practically monopolized by staff members, the students voiced their opinions in the "Letter to the Editor" column. "On the Sidelines" also dealt with mundane matters as it discoursed on the Maccabi Sport Association and extolled the virtues of the late Benny Leonard.

The A.C.P. gave "Commie" an "excellent" rating for news coverage which was heartily agreed to by the students as they cast a retrospective glance and recalled articles on Teddy Comet's report from France, the "fireside" chats, with members of the faculty, the Brooklyn Branch of T. A., Rabbi Zelmanowitz's death. Dr. Freed's

appointment as head of the University's Health Department and the Class Nite coverage. Among the editorials on Yeshiva matters were the ones on the Health Service, the relief drive, and one on the health conditions in the dormitory annex which resulted in the students being moved to better quarters.

Two of the really outstanding issues of the year were the



AARON FEUERSTEIN
News Editor

Smicha convocation and the Purim editions. The former, which gave a complete coverage of the convocation ceremony itself and the discussion panels which filled the preceding week, was on the presses a scant twenty four hours after the musmachim filed out of

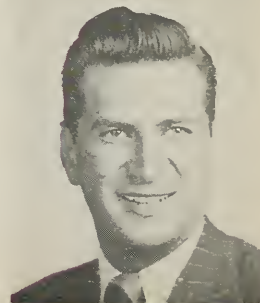


JOSEPH APPLEMAN
Managing Editor

Lamport Auditorium while the latter, which satirized current Yeshiva events, really gave the students a "chag sawmayach."

Under the capable leadership of Louis Bernstein, Editor in Chief, and aided by Joseph Appleman, Managing Editor, Aaron Feuerstein and William Herskowitz, News Editors, Myron Fenster, Sports Editor, and Maurice Aranov, Business Manager, "Commie" rounded out another serviceable year as the voice of the Yeshiva College student.

MYRON FENSTER
Sports Editor





INTERNATIONAL RELATIONS SOCIETY

The International Relations Society devoted most of its time this year to informal discussions of World Politics. Particular emphasis was placed on the United Nations Organization and the vital role it can play in achieving lasting peace. A day to day study and analysis of the important topics discussed before the United Nations Assembly was part of the students' activities. Many members of the society attended various sessions of the U. N. at Flushing Meadows to watch this great international organization in action.

Under the able guidance of our faculty adviser Prof. A. Margolith the students offered their own solutions to the many perplexing problems obstructing world peace. Dr. Margolith read his paper on "Shadows of the Future" which he presented before the Metropolitan Conference of International Relations Clubs which met at Hofstra College.

The groups activities were coordinated under the direction of Jack M. Sable '48, President, Myron Fenster '48 held the Vice-Presidency and Martin Lava '48 served as Secretary.

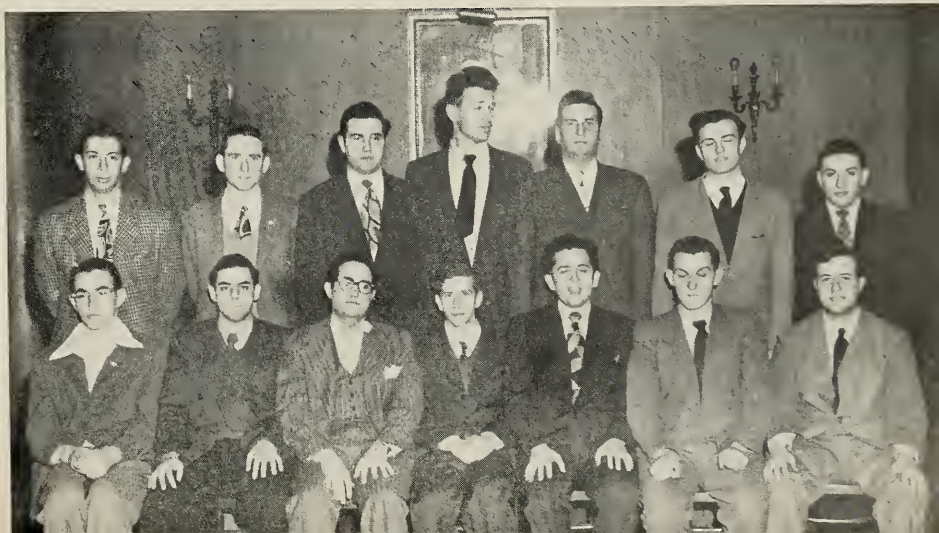
CLASSICAL SOCIETY

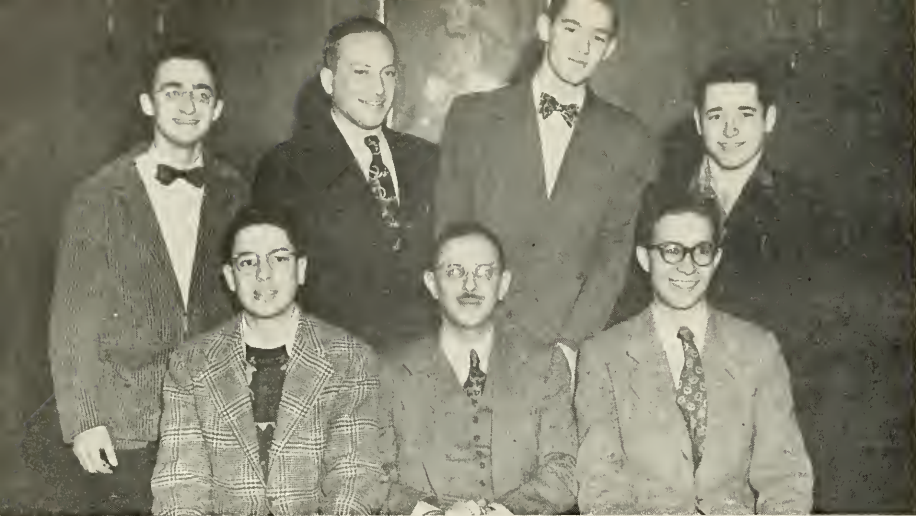
Amid the gigantic strides of physical science follow the measured and majestic paces of classical learning, shedding its radiant beauty upon the cold forces of life.

The Eranos Society has furthered the spread of classical thought among Yeshiva students this year by its usual series of lectures delivered by guest speakers. Prof. Braun opened the season with a discussion of Classical influence in French literature. Prof. Kisch gave a talk on Roman and Jewish coins. His excellent collection of coins lent vividness and great interest to the discussion. The third lecture in the series was delivered by Prof. P. Churgin, dean of the "Teachers' Institute," who spoke on the Greek and Roman Historians.

In accord with our policy to encourage students of the classical department, we had two lectures delivered by two of our own students. The first was a talk given by Mr. Sandberg, a Palestinian, on the interest in the classics in Palestine. The second, and last of the series, was a lecture on the Roman Theatre by Mr. Yanofsky.

The guiding spirit of the Eranos Society was Prof. Floch, a great scholar and a wonderful person. His classes in Latin and Greek are one fascinating adventure, and have succeeded in making the classics the living and interesting studies they really are.





LA TERTULIA

A natural outgrowth of the State Department's "Good Neighbor" policy, was the founding of Tertulia, the Spanish club, at Yeshiva University. A "South of the Border" atmosphere, backgrounded by the music of Dr. Sas's Spanish recordings and the rapid chattering of the many native South Americans studying at Yeshiva, helped the Spanish students adsorb, by means of osmosis, a bit of the spirit of South American life.

Highlighting the season's activities was the display of the South American "museum" of Dr. Sas, faculty adviser to Tertulia, at which Don Juan Gross appeared in full regalia including poncho, sombrero and ropa interior.

The object of the club was not only to supplement classroom instruction in Spanish and provide an enjoyable time for all, but also to introduce the army method of language instruction, by which greater speech fluency is acquired through the use of native instructors.

Although Tertulia is but a new addition to a long list of language groups at Yeshiva, it has already established for itself a permanent place among extra-curricular activities.

The officers of this group are: Murray Wm. Gross, '48, President, Sr. Joseph Rodriguez y Yoshor '49, Vice-President, and Sr. Max Lopez de Frankel '49, Secretary.

DEUTSCHER VEREIN

Continuing the policy adopted last year, in order that non-resident students may also benefit of the club's activities, Dr. Ralph Rosenberg, assistant professor of German at Yeshiva College and director of the society, allotted time during class periods for guest lecturers and reviews of current events.

Chaplain Benjamin J. Elefant recounted his experiences while stationed in Germany, and described the situation in which she now finds herself, and the problems she must overcome. Dr. Nathan Susskind, of the German Department of City College and in charge of the courses in Yiddish that the department now offers, discussed the relationship of Yiddish to German. This lecture was of particular value and interest to the average Yeshiva student, and was attended by many students who did not belong to the society.

The term closed with a social event. A very successful beer fest with beer and pretzels was held and games were played, songs were sung and speeches made by the various students. Highlighting the party was the awarding of keys to some students who excelled in German and were active in the society.

Throughout the term, the Deutscher Verein kept a bulletin board filled with articles and clippings dealing mainly with German music and the progress of the denazification of occupied Germany.





CHUG



IVRI

This year the Chug Ivri rocketed from its dormant condition of yesteryear. Among the factors that spurred the Chug on to success were the inspiring leadership of Alvin Schiff and Menachem Bloch, president and vice-president, respectively, and the addition to its ranks of a group of spirited Palestinian students who found a warm and welcome atmosphere at the Chug Ivri.

Never before has a club at Yeshiva University sponsored so many varied and interesting activities. A regular "Iton Kir"—wall newspaper—appeared through the Chug's auspices. This "Iton" had many timely articles and fascinating pictures about Eretz Yisroel. It also featured a daily Hebrew word list. Our "Kaftor" activity included the wholehearted subscription and participation of more than 100 of the College students who sported the Chug's button and spoke only Hebrew to wearers of that button.

Note must be made of the many successful meetings the Chug conducted this year. Among the list of speakers scheduled for its bi-weekly meetings were Rabbi Abraham Rhein, organizer and head of the Noar Agudati of Palestine, Mrs. Channa Neuman, veteran executive of W. I. Z. O., Zvi Harris, leader of one of Palestine's most prominent aviation clubs, and other Palestinians including Yeshiva College "Tzabros." At one meeting, the large audience was treated to two new, interesting and informative technicolor films about Eretz Yisroel.

Introducing another new activity, the Chug participated, this year, in an Intercollegiate Hebrew Club Purim Festival and its members took an active part in the program.

To top off the yearful of activities, the Ivriites sponsored a Hebrew Theatre Nite and a Bible Music Concert Nite for the student body. Tickets were obtained at reduced rates for the Pargod, Hebrew Theatre and the Bible Music Concert featuring old and new classical Bible music.

The Hebrew Society with its impressive record has left its mark on Yeshiva life. Its motto "הפצת רוח עברי במועד דתי", served as the dynamic inspiration that spelled its success.

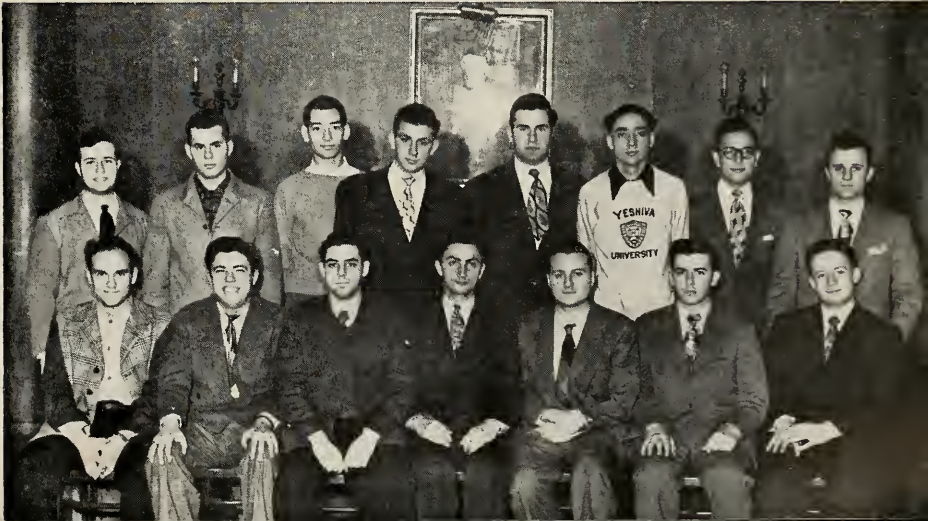
CERCLE FRANCAIS

This year, as in previous years, the Cercle Francais conducted a successful round of activities. Large audiences, consisting of students and friends, turned out for the Cercle's cultural lectures delivered by guest speakers from various colleges and universities. The topics were varied, and dealt in the main with French and Franco-Jewish themes.

Professor Benardete of Brooklyn College and Director of Sephardic studies at the Hispanic Institute of Columbia University opened his lecture season with a discussion on the development of Sephardic culture, its sources and its outstanding achievements. Professor Benardete was followed by Rabbi Norman Bronznick who spoke on "The Acts of the Napoleonic Sanhedrin in the Light of the Halacha." This lecture was of particular interest to Yeshiva students. Professor Maire of New York University brought the lecture series to a close with a well received talk on "The Influence of the New Philosophy of Existentialism on Contemporary French Literature."

As a fitting climax to a year of activity, "Le Flambeau" of 1946 under the editorship of Charles Spirn, was published. The present magazine surpassed all previous issues in size, and maintained the high standards established by its predecessors.

Cercle Francais officers this year were Professor Sidney D. Braun, Hon. President and Faculty Adviser Charles Spirn, President and Editor of "Le Flambeau;" Joseph Gold served as vice-president and Morris Deshell as secretary.



C L A S S



After an interval of more than three years, the students of Yeshiva College were again treated to a Class Nite. The overflow crowd that filled the Cafeteria on Lag B'Omer evening May 7, saw the Junior and Sophomore Classes emerge with the laurels.

First on the program was the Senior play, a drama which dealt with the Palestine problem. The "Voice of Resistance" was being tried by a heavenly court. Ramsay McDonald, acted by Bernard Rosenzweig, and Neville Chamberlain (Emanuel Greenwald) presented the British aspect while Vladimir Jabotinsky (Alvin Schiff), Bar Kochba (Mandel Fisch) and the Voice of Resistance (Louis Bernstein) presented the Jewish case.

The Junior production burlesqued a hypothetical theft of exam questions from the Dean's office. Martin Applbaum wrote the lyrics



N I G H T

while the music was appropriated from Gilbert and Sullivan. Several eminent faculty members were caricatured by the men of '48.

The Soph skit was a satire on British ineptitude and was written by Joseph Yoshor. Eli Horowitz won the plaudits of the assembled for his skillful portrayal of a British general. Max Frankel, a would-be bomb thrower, rivalled Harpo Marx with his voiceless comedy.

Yeshiva's long missing link, "Synthesis", was finally uncovered by a Freshman cast headed by writer-producer Philip Arian. Arian was assisted in his search by his pal, Bitul Torah, acted by Ernie Ruch.

Louis Bernstein '47, was chairman of the committee that arranged the event. Louis Applbaum '48, Mandel Fisch '47 and Haskell Hollander '47 were the other members of the committee.



FOUR KNIGHTS OF THE COURT

As Tennyson said, "In spring a young man's fancy gently turns to thoughts of love," and so it was this year with Yeshiva on the short end of a 4-1 score and the love end of a 5-0 score. However, this wasn't the whole story, for it was only after the efforts of our hard-working Manager Haskell Hollander that we were able to 'court' any team at all. Unable to resist the chance at getting his hands on another "racket," he called out of retirement his two old buddies, Captain Marv Fredman, and Arnold Singerman who together with neophyte Herman Shulman returned to court battles.

Yeshiva's road season opened with Drew University at Madison, New Jersey. After losing four hard-fought single matches our netmen found it necessary to "double" up in order to win their lone victory. Queens College presented another problem which they soon solved to their own satisfaction, 5-0. Again this was a tough campaign to lose with the lanky Peorian dropping a close match to their No. 1 man, and the other Yeshiva-ites losing in like fashion.

Let us hope that next year with the absence of our three casanovas Haskell Hollander, Marvin Fredman, and Arnold Singerman, Yeshiva will not dabble in love, but will come through with a hard hitting, fast serving, backhand smashing group of lob experts.

This year's calloused team when asked what they got most out of the season's competition replied, "Blisters."

CHESS CLUB

During the '46-'47 season, the Yeshiva College Chess Club and Team had its most successful year of tournaments and events. For the first time in several years, chess once again became a major activity at Yeshiva.

Our yearful of activities started with Yeshiva placing second in the Thanksgiving Day match with Brooklyn and N.Y.U. Following this, came our participation in the U.S. Intercollegiate championship matches held at Columbia University. Yeshiva placed tenth in matches between schools from all over the nation, having gained victories from such impressive teams as Harvard and Cornell. The next event in which the team participated was the Metropolitan Championship Matches which saw Yeshiva beat Brooklyn. The last match of the season saw the College triumph over a Talmudical Academy team, after having given handicaps to their younger opponents.

The season record for the Yeshiva College Chess team shows victory for Yeshiva over four colleges and defeat at the hands of seven, besides the draw played with Stevens.

During the year, the team also organized a blitz chess section. Blitz Chess, requiring one second per move, is the fastest game in the world, an average game taking less than two minutes. Yanofsky and Schorr quickly established their skill and mastery of this fast game too.

All members of the varsity, namely Yanofsky, Schorr, Firestein and Zimmerman received their letters in Chess from the Student Council.





VETERANS ORGANIZATION

The school of 1946-7 saw a new development at Yeshiva. A Veterans Organization, comprising the College's 21 veterans of World War II, was formed under the able guidance of Stan Kessler '47, President, Haskell Hollander '47, Sec'y, Victor Geller '48, Vice-President, Martin Scherr '49, and Stanley Schneider '50.

At the beginning of the Fall semester, a constitution was drawn up by the organization, in which the veterans forthrightly stated their views on school affairs, the struggle for a Jewish State in the Holy Land and the alleviation of plight of the Displaced Persons in Europe. Correspondence was carried on with the Inter-Collegiate Veterans Committee, the Jewish Welfare Board (war-record campaign), the American Veterans Committee and Jewish Chaplains stationed in Europe and the Pacific. Members of Veterans Org. of the Yeshiva saw service with the Army, Navy, Marines and Air Corps, in the combat areas of Europe, China, Burma, India, Japan and the Pacific Area, some serving as assistant chaplains.

It is hoped that the future will see the Veterans Organization of Yeshiva University continue its activities as the voice of the Orthodox Jewish element in veteran and civil affairs.

DEBATING SOCIETY

This year the Debating Society of Yeshiva University enjoyed its most successful season since 1942. With two out-of-state debating trips it not only broke ground for the further spread of debating activity from Yeshiva, but also brought the name and function of Yeshiva University to institutions which, previously, were unaware of our activities.

This year, the aim of the Debating Society was to discover the "debatability" of many members of the student body and to have as many inter-Collegiate contests as the schedule would allow. In spite of many handicaps, Yeshiva participated in debates with New York University, City College of New York, New Rochelle College for Women, Rutgers University, University of Pennsylvania, Temple University and John Hopkins University.

A reactivated Freshman Debating Team debated twice with Freshman teams from other Colleges. The success of these meetings augur well for the continuation of separate debates under Freshman auspices. Outstanding Freshman debaters were Philip Arian and Bob Kurtzman.

Senior debating members of the Varsity were Stan Kessler, Louis Bernstein, Joe Appleman, Manny Greenwald and Mendel Fisch. Charles Siegel '48 did an outstanding job both in his managerial duties and as an active member of the Varsity team.

Plans for the future call for a tour of the New England States in the Fall, and the Central States in the Spring, and a furtherance of the fine start the Debating Society has made this year in becoming one of the most outstanding activities of Yeshiva University.



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ONE ASPECT OF RELIGIOUS EDUCATION

By Louis Bernstein

Jewish life in America is undergoing a renaissance: The realization that American Jewry has been designated by history to carry a major part of the tradition of centuries is gradually forcing itself upon the leaders of religious life. Orthodoxy, in spite of its contemporary leadership, is maturing and is no longer the second cousin of the so-called liberal Judaism.

The prime reason for the resurrection of the dead is the emergence of the Yeshiva, or all-day school. From the elementary level, the concept of teaching secular and religious learning together developed progressively to the high school level, and reached its pinnacle when Yeshiva College opened its doors. This system created a traditional Jew who had no difficulty in blending with the American atmosphere.

Today, the argument that the Yeshiva ideal is un-American is put forward by people whose Jewishness gives them a feeling of guilt. These would be 100% Americans fail to understand that the American way is not one culture, religion, or tradition, but the American soil.

But it must be stressed that it is unfair that the state support any religious institution, including a school; in any manner. Such programs as release hours or services as free bus transportation for children attending parochial schools carry in them the nucleus of a dangerous trend which would eradicate the separation of church and state. As long as there is a clear delineation between them, an essential characteristic of American democracy remains untainted. History has taught the Jew lessons where church and state become identical.

Within the Jewish educational movement itself a wide split is taking place. This split is characterized by the two schools dominant in orthodox circles today. The question revolves primarily about Palestine.

One school of thought in practice exhibits the philosophy that Judaism is unchangeable. It attempts to solve problems by creating fantasies in which there is an illusion that the problems do not exist. It is this type of Jew, now fighting a last-ditch, losing battle, who opposed the building of Palestine on religious grounds which have no basis in fact. Zionism and "The Guide To The Perplexed" were both shunned as incarnations of the devil.

They must bear part of the guilt for the Jewish tragedy of the last century. Their interpretation of Judaism is best described by Judah Leib Gordon as a "חנוּטֵי־לדוּרוֹת", "One generation was supposed to be as an exact a duplication of the previous one as possible. Biologically, we know that such isolation and inbreeding lead to internal weakness. In our case it was blindness — the inability to foresee the future
"באין חיוּן יפרע עֵם,"

Even the cries of 6,000,000 dead failed to move these people from their somnambulism. Even those who themselves were miraculously saved salve their conscience by sending packages to the Gehennas of misery. Their sense of pride as Jews has been dulled so, that the monumental achievements of our people in Palestine fails to stir them, and the heroic resistance of the Yishuv fails to give rise even to the slightest emotion.

On the other hand, there are those who view Judaism as a living organism which is constantly growing. Palestine to them is a reality. They realize that there our tradition grows. They are aware that a static organism can not exist in a world characterized by dynamic growth. They have come to the inevitable conclusion that Palestine is the sole hope for the Jews of Europe, and for Judaism itself.

That is the crux of the issue. There can be no neutrality. For any one who does not help in the gigantic enterprise of creating a home for Jewish people and Judaism in its traditional soil, automatically enters the lists of the opponents. Can there be neutrality on the souls of hundreds of thousands of Jews?

And this conflict manifests itself in the two schools of education. The former takes no cognizance of contemporary problems. Its environment is not conducive to Zionist breeding. Eventually the student emerges into the realistic world, from his fantasy, and the product of these schools may be forced back into his shell because of a lack of desire caused by an inability to grope with the sinister forces of anti-Semitism.

"Education is living" said John Dewey. We are living in the twentieth century. But the education in many of the Yeshivos is for life in the eighteenth century. The child, as soon as he reaches the conventional school age is ushered into a classroom where he is confronted by a teacher whose qualifications consist of being pious and a Talmudic scholar. Unquestionably, teachers feel the responsibility that the Jewish tradition imposes upon them, and their devotion to their task is unparalleled in any culture. We must pay them due tribute for their unselfish devotion during all trials and tribulations. Some of them, because of their intense devotion to their task and long years of experience, have attained a degree of perfection unknown in the public school system. But these are the exception and not the rule.

It is only recently that there is arising a tendency to improve the curriculum and methods of presentation. But all of these are of no avail, as there is absolutely no improvement in teacher education. Scholarship is an admirable characteristic, but teaching requires something more. And as long as this school of thought prides itself on its stubbornness and scorns progressive teaching, even its scanty curriculum will remain undigestible.

The curriculum itself is a relic of the Middle Ages. The child is rapidly taught the alphabet and elementary prayers. He soon is introduced to a study of the Five Books of Moses, which serve as a preparation for the study of the Talmud. The language of instruction is almost always Yiddish, as Hebrew is used only in prayers. Once he starts the study of the Talmud, there is no turning back and this becomes the sole subject matter.

There is almost an antagonism to the study of philosophy or grammar. Jewish history is only that which is associated with religious holidays. Jewish literature, outside the halachic sea, is unheard of.

I sometimes ask myself why such indifference exists to Jewish philosophy and literature. The first answer that comes to my mind is that they are ignorant of it. But the questions persists. "Why do they insist upon remaining ignorant? Can it be that their faith is so weak that it will crumble, if they expose it to the realities of the world?"

But the usual conclusion is that their sense of pride has been destroyed. I am no lover of poetry and literary essays usually are but reading assignments for class. But how can "אם יש את נפשך לדעת", the חזו"ן or a תחזו"ן fail to move a Jewish heart? What Jew cannot be inspired, at least to thought, by חקוי והתבוללות? Only one whose religious inspiration moves only by the mechanical inertia of centuries, but not the one who feels himself part and parcel of a divinely supervised tradition.

They fear that Jewish philosophy and literature will uncover the conventional lies with which they strangle Judaism. They fear the discovery of the stale dogmas, which have no basis in the Jewish tradition, but with which they brow-beat people who feel a religious urge. They fear truth for its own sake and that it may unmask them, leaving them stripped of the whip of authority, which they have cracked at will.

Maimonides exposed this type of thinking in the fourth chapter of שמונה פרקים. "And from the sages, in this relation, I have not heard a more wonderful rule than it. And it is in the Talmud of the westerners (Yerushalmi) בפ"ט נדרים which derides those that bind themselves with oaths and vows, such as self-abnegation. And there they said in this language: Rabbi Edi Bar Avin quoted Rabbi Isaac, 'You aren't content with the Torah's prohibitions, but you deny your self additional things!'"

There is the other type of Yeshiva. A familiar sight in many classrooms is a map of Palestine tracing the ancient mosaic route and the new paths being opened by the pioneers of today. Palestine is a something real in whose building the child participates through J. N. F. collections, singing of Palestinian songs, special programs, etc. He is bound to them by the additional tie of language — Hebrew. There is no curriculum that can teach Zionism. But an atmosphere conducive to it does more than any formal course.

If Zionism is lack of religious piety, then these schools are "irreligious." But such is not the case, and these schools do produce fine Talmudic scholars. Admittedly, the student of the latter school cannot equal the purely mechanical Talmudic knowledge of the pupil of the orthodox (and I emphatically do not mean in the religious sense.) But his approach is different too. A very recent trend is to ask students to apply "halacha" to contemporary problems. Neither must we lose sight of the fact that education, until the graduate level, should aim at developing an integrated personality and not a one-sided specialist. Even Talmud must have a relative role in the formation of a curriculum.

The administrative condition is also unhealthy even in these "modern" institutions. Low salary rates frighten potential teachers. There is only one orthodox teachers' seminary, and the very fact that it is a teachers' seminary in which Hebrew is the language of instruction leaves it vulnerable to the charges of the self-appointed prosecutors on G-d's behalf. There is a scarcity of principals.

Everyone, including the rabbi whose salary touches the \$5,000.00 mark, fancies himself to be an expert on education, and his attitude of friendly superiority often leaves the weary teacher exasperated and disgusted. These people must be made to stay clear of situations which clearly necessitate the attention of school personnel.

In contrast to the other type Yeshivos whose doors are opened to every one, these Yeshivos are exclusively for the use of the privileged children. If education is a communal responsibility, and it would be an anachronism to deny this hypothesis, then it is the community's responsibility to educate all Jewish children equally. Just as the Lord did not bequeath his Torah to just Williamsburgh and the East Side, so did he not solely present it to Flatbush and Riverside Drive.

If traditional Jewry is to continue gaining ground, it must improve its educational system. It must educate for twentieth century life in America. It must admit the reality that there is a place called Palestine where the Jewish tradition, ranging from halacha to art, has come to life, i.e. growing. There can be no neutrality, for the term itself implies passivity, while it is dynamism that we require. Support of any system opposing, or being "neutral" to, Jewish nationalism is swimming against a tide blown by a Divine wind and threatening the life of your brother by trying to pull him under with you. But it can not succeed because a Jewish state in Palestine must and will arise, and American Jewry will have to adjust itself to it, and to the temper of the times.

SPINOZA'S DOCTRINE OF INTELLIGIBILITY

By Solomon Shoulson

A careful study of the philosophy of Spinoza leaves one with a profound admiration, not only for the exalted ethical concepts interwoven therein but also for the intellectual honesty and scholarly fearlessness that become evident. It becomes increasingly obvious that Spinoza was actually pressing the propositions of Descartes to their logical conclusions. While one can detect vague signs of Descartes' system and even though he subtly attempts to inject pious motivation into his philosophy, it is almost obvious that he does so because he was careful not to offend the sensibilities of the Jesuits under whose guidance he was reared. Spinoza's philosophy is excellent for a definite adoration for the Divinity, yet when his system drove him to conclusions that were unacceptable to the theologians of the day, he stated them forthrightly, nevertheless.

G-d to Spinoza represents the very embodiment both of Intelligibility and the inexorable cause-effect relationship in the Universe and in the affairs of man. It has been said — and correctly so — that Spinoza was to Descartes, what Plotinus was to Plato. Mysticism? Perhaps; or, better still a devout worshipping of the "inner-springs" of man and the Universe — all characterized and determined by the pervading wisdom and perhaps even presence of G-d. Spinoza is thus driven to a complete and undiluted pantheism. He finds G-d in everything — in fact, the Universe, man included, represents just so many manifestations of G-d. Spinoza denied Descartes' assumption that there are three independent substances: G-d, mind, and matter. He would rather have "thought" and "extension" as merely attributes of G-d. Thus even individual souls are **real** only insofar as they are aspects of the Divine Being.

Naturally, this caused considerable difficulty for Spinoza with the ecclesiastical authorities both of the Church and Synagogue. For it follows, then, that there can be no personal immortality, but rather an impersonal one — one that consists of becoming more and more one with G-d.

The Jewish theologian might quarrel with Spinoza's view of G-d being in the Universe, as opposed to the Jewish view of "Mokom" which assumes that "He is the place of the Universe," or that the **Universe is in Him**. But we certainly can find no cause for quarrel in his insistence on the theory that the good deeds of men are imitations of G-d's goodness, and, in fact, strivings to attain oneness with Him. This

is constantly repeated in the Bible — "Thou shalt be holy, for I the Lord thy G-d, am holy." You must strive constantly to imitate Me.

Now since man and the Universe are, at their best, "expressions of G-d's nature or essence," it must follow that a definite, iron-bound, unalterable, mathematically precise system of cause-effect relationship is clamped upon us. This Spinoza holds to be true. The future is as unalterably fixed as the past. Any attempt on our part to influence the future course of events is futile, and will only increase our anxiety and disturb our peace of mind. For this reason hope and fear are to be avoided, for they spring from a lack of wisdom.

Spinoza's doctrine, therefore, of what is sometimes called, "logical monism," the theory that the world as a whole is a single substance, none of whose parts are capable of existing alone, is aimed primarily at infusing into man's mind a kind of resignation to events, making of the world and of human affairs a chain of occurrences that follow upon one another with mathematical doggedness. But how difficult it is to reconcile this point of view with the fact that we know that the future may be determined by observations based on past experiences and not by any mental determination alone! The distinction that positively exists between Calvinistic predestination and "situational determinism" becomes quite blurred in Spinoza. One is a matter of faith, while the other depends on practical necessity and the matter-of-fact world. Now if Spinoza is more intent upon stressing the ethics involved in this doctrine, he can be understood and even admired, but the scientific value is to be doubted seriously by the modern philosopher. Surely Spinoza did not mean to imply that there is any connection whatsoever between the cosmic cause-effect relationship which Hume described, and the human factor involved in decisions of momentary necessity. True, science would be at a complete standstill were it not for the fact that it does not hesitate to proceed on the basis of proved empirical data, but even the fact that two plus two are four is in no way related to the affairs of men determined by reasoning.

Emerging irresistibly from Spinoza's insistence on destroying any distinction between body and mind, is the complete absence of what we call "free will."

However true it is that Spinoza does not endorse Calvinistic predestination, or what I prefer to call "alien necessity," he still does present in his philosophy a confining force known as the "nature of things." Grant you that our ends are not fixed externally and independently of ourselves, but aren't we limited and confined from

within — our natures! Would you consider it less of a restriction if in a prison the cage were removed (in our case, the limitations of independently determined ends) and a chain and a ball substituted? (in our case, the limitations of our natures within which we have to work out our fate and within which we have self-determination, according to Spinoza). Thus we see that since all human actions fall into line simply with an infinite series of volitions which are immutable, then what man mistakes for his own freely chosen act is actually a part of a predetermined, mathematically fixed set of laws. The mechanism which exists in G-d and in mind is as real and as potent as that which exists in body and matter. Our "decisions" are merely manifestations of our instinct for self-preservation.

This, however, constitutes no real limitation of our freedom. Very often we tend to misunderstand the meaning of this term. We think that when we act of necessity in accordance with a decree of a constituted authority, our freedom has been restrained. Actually, man is never freer than when he follows necessarily the prescribed path of G-d's decrees, for in so doing he attaches himself more and more with G-d's perfection — and so attains the only complete freedom possible. And this is to be considered no curtailment in the same sense as when a person driving a car stops for a red light; because he is bound to do so by law, no part of his personal freedom has been taken from him. To put it succinctly, insofar as a man, using his intelligence, yields to his dependency on the whole, he is free. He is in bondage only insofar as he refuses to become part of the reality of the whole.

Spinoza, whose philosophy is cast in a kind of "whole-ism," can be considered the forerunner of Gestalt in psychology. He sees the world, thoughts, ideas and events as parts of a gigantic single structure without beginning or end. Moreover, this structure embodies a system or pattern which allows for comprehension by human intelligence. But our minds should not harbor any doubts, fears or anxieties, precisely because it is able to realize that whatever happens to us is merely an infinitesimal occurrence which is swallowed up in the "wholeness" of the Universe. It is the Old Hebrew idea of צרת רבים חצי נחמה or "Misery loves company."

It is difficult to see how individual pain can be alleviated to any appreciable extent by the knowledge that the affliction is general, or part of a universal scheme. The realness of personal suffering usually precludes such philosophising. Nevertheless, Spinoza's attempt is a valiant one, and is in consonance with his sympathetic approach to the human heart and his great faith in the human mind.

THE STRONG WILL LOOK AND PASS ON

By David Wicentowsky

After a fantastic flight in the vast dimensions of space, feeling the bracing winds of cosmic grandeur close upon its cheeks, science has been undone by a mere tittle of a speck. The red giants which it might have feared, and with good reason were resolved with ease, the racing nebulae were tracked in their course, but the new little bantling of physics, the electron, has proved its undoing. In the once most stolid and precise of sciences, confusion and uncertainty now flourish in vengeful ire. Strangely enough, this new state of affairs has followed in the wake of a concomitant unloosing of titanic energies to be invoked at will. As the meddling mind of man approaches the innermost recesses of nature's secrets, it uncovers new sources of incredible power, and advances at its own risk. Perhaps soon, these careless minds, these mysterious and unnatural beings, these fond interlopers, will be licked up in the ascending fury of an unknowing Nature.

The plangent note of the new quantum physics is Heisenberg's "Principle of Uncertainty." With this mallet in hand the new stithies of physical thought have sought to forge a new base for free will, and to deny the principle of causality "If Gessler," wrote Max Born, "had ordered William Tell to shoot a hydrogen atom off his son's head by means of an "X" particle and had given him the best laboratory instruments in the world instead of a cross-bow, Tell's skill would have availed him nothing. Hit or miss would have been a matter of chance." If we are to predict the future path of a particle we must know its position and velocity at a certain time. The easiest way is to observe its position at two successive instants. We might take two successive photographs of it through a microscope with very rapid flashes of light. With visible light, however, we can't measure distances smaller than about one five-thousandth of a millimeter. To do this, we must use radiation of shorter wave-length, such as X-rays. But a particle which stops X-rays, light, or any other radiation is deflected out of its path in the process. The shorter the wave-length the bigger the deflection, so that we can measure the position accurately only at the price of vagueness about the speed, and conversely. In short, the impact of the apparatus for measuring velocity alters the velocity of the supposed particle to an unpredictable extent, and the result is that we cannot predict the future path of an electron.*

* Naturally, this is only an imaginary experiment since there is still no X-ray microscope on the market. Heisenberg similarly shows how it is impossible to determine two successive positions of an electron in its orbit. "As the dimensions of the atom in its lowest state are of the order 10^{-8} cm", he writes, "it will be necessary to use light of wave-length not greater than 10^{-9} cm in order to carry out a position measurement of sufficient accuracy for the purpose. A single photon of such light is, however, sufficient to remove the electron from the atom, because of the Compton recoil. Only a single point of the hypothetical orbit is thus observable." (The deflection of the electron is known as Compton's recoil, for it was A. H. Compton who in 1922 showed that when an electron scatters light it is thereby caused to recoil, the speed of the recoil depending only on the wave-length of the light and not at all on its brilliance. For further information see "The Physical Principles of the Quantum Theory", by Werner Heisenberg, and "The New Conception of Matter", by C. G. Darwin, Chap. 4).

Some additional ingredients must be added to this cauldron of uncertainty. The spontaneous disintegration of atoms of radium seems to indicate for many physicists a loose-jointedness in the workings of nature. We know, for example, that in 1600 years half of one gram of radium will disintegrate into Radon (a gas resembling helium). We can even foretell approximately how many atoms will disintegrate during the next half-hour, but we cannot say why these particular atoms are doomed. There is not the slightest trace of a law governing their individual behavior. Only statistical laws can be formulated, laws governing large aggregations of atoms. "Every year," writes Jeans, "fate knocks at the door of one radium atom in every 2,000 and compels it to break up."

Finally there are the phenomena of atomic jumps from one state to another, and though it is known among crowds of millions how many will go to any particular state, nothing is known about what determines the action of any one atom. This merely further proves for a host of physicists that nature is indeterminate and that (in the words of Jeans) "it abhors accuracy and precision above all things."

The facts are so clear that it seems strange indeed that they should have been so easily misunderstood. Sir Arthur Eddington, one of the leading physicists of the day, concludes that "physical science is no longer based on determinism." He thinks the movements of electrons to be undetermined and would extend this indeterminacy to the mind of man. Perhaps, he suggests, the large-scale movements of our bodies can be attributed to the "trigger-action" of the behaviour (unpredetermined) of a few key atoms in our brain-cells. He is disposed to think that the physical effects of volition have their origin in a unit of structure containing many billions of atoms. This unit, a "conscious unit," differs from an inorganic system in having a much higher indeterminacy of behaviour, "simply because of the unitary nature of that which in reality it represents — namely, the Ego."**

Now, what the "Principle of Uncertainty" has to do with indeterminacy and free will is beyond me. For whose is the uncertainty? Clearly it is we who are the ones in doubt, not nature. If we fail in our attempts to measure position and velocity simultaneously, does that mean that an electron cannot possess both of these attributes of precision? Very well. I'll make six successive determinations of the position of an electron, which may, theoretically (according to the Principle of Uncertainty, be as

** See A. Eddington—"The Nature of The Physical World"

accurate as I please. Each determination after the first snatches on the velocity of the particle since the previous measurement was made. No one will deny this. Each determination naturally disturbs the velocity previously ascertained, but, in each case, except the last, I am able to say exactly what was the extent and direction of that change in velocity. The particle, then betrayed both a definite position and velocity on four occasions. Here the physicists insouciantly announce that such a velocity is a "purely retroactive one" (Eddington), that it is the "future velocity alone which concerns the physicist" (Heisenberg). In one of his dreams, Mr. Tompkins thoughtfully remarks: "But when nobody is looking, do the bodies behave properly, I mean, in the way we are accustomed to think?" "When nobody is looking," retorts the professor, "nobody can know how they behave, and thus your question has no physical sense."*** On the contrary, it makes excellent sense. When nobody is looking nature is absolutely determinate, when we start looking she still is so, only we can't follow her precisely with our instruments.

To imagine the movements of an electron to be indeterminate is not only unwarranted by the facts, (the failure on our part to predict its future path reflects nothing on whether its path is determinate or not), but it is, of course, an illogical concept. Indeterminism takes its seat in dignity alongside the concept of infinity, of which it is merely one ramification. Jeans, himself, resorts to the word fate to knock at the poor atom's door. Surely, he couldn't conceive of the atom disintegrating without cause, and in the absence of more precise information he substituted "x" (which he figuratively calls fate) as the determining factor. And then he mourns the loose-jointedness in nature, its abhorrence of accuracy and precision and the apparent lack of causality.

The latter arguments against causality were based on the fact that no known laws determine what an individual atom will do, but only what will be the average distribution of behaviour among a large number. It is hardly necessary to point out that statistical regularity is impossible if there is no regularity and unerring determinacy as regards the units of the statistics.

"Men think themselves free," wrote Spinoza, "because they are conscious of their volitions and desires, but are ignorant of the causes by which they are led to wish and desire." Schopenhauer, following the same vein, wrote: "Der Mensch kann was er will; er kann aber nicht wollen was er will." We call people normal because they

*** See G. Gamow—"Mr. Tompkins in Wonderland"

behave after a certain general pattern, and we blindly depend on definite responses in our daily contact with other men. We are inexorably immured within a set gamut of emotion and desire. We cannot but wish to be happy, and to be happy is nothing but to gratify one's own emotional configuration. Born into a social group we are bondsmen to its whole complex of culture, and can never escape it. The Aruntan child believes just as fervently in his totem as the Western boy in his God, while the Tasmanian is completely unmoved by either belief. Compare the vivid illustration of the Australian aboriginal, manacled to his culture complex. (The following is the description of a man who discovers he is being boned by an enemy. The evil bone was supposedly pointed at him in the shadows of the night, and no one doubted its efficacy to kill its intended victim.) "He stands aghast, with his eyes staring at the treacherous pointer, and with hands lifted as though to ward off the lethal medium, which he imagines is pouring into his body. His cheeks blanch and his eyes become glassy, and the expression of his face becomes horribly distorted, like that of one stricken with palsy. He attempts to shriek, but usually the sound chokes in his throat, and all one might see is froth at his mouth. His body begins to tremble and the muscles twitch involuntarily. He sways backward and falls to the ground, and for a short time appears to be in a swoon; but soon after he begins to writhe as if in mortal agony, and covering his face with his hands, begins to moan. After a while he becomes more composed and crawls to his wurlu. From this time onwards he sickens and frets, refusing to eat, and keeping aloof from the daily affairs of the tribe. Unless help is forthcoming by the hands of the 'Nangavi' or medicine-man his death is only a matter of comparatively short time."****

No wonder, then, that man has endeavored to persuade himself in every generation that he is free. A shred of physics has seemingly fallen his way and he has seized upon it with all ardor. Let them have their shreds, the strong will look but for a moment, and then pass on.

****See Herbert Basedow—"The Australian Aboriginal", Chap. 19.

RABBI MENAHEM HAMEIRI - HIS LIFE AND WORKS

By Norman Lamm

PREFACE:

In this study of the life and works of Menahem Ha'Meiri, one of the comparatively recently discovered "Rishonim" (Talmudists of the Middle Ages), I will attempt to present not so much a comprehensive biography of the man as a summary of his works and opinions, showing how he was affected by his environment, how he affected others and his proper place among the Rishonim from the historical perspective. In this case it is the lack of information about Meiri's personal life that prevents me from giving a detailed biographical picture of the man. In the case of one like Meiri, however the paucity of strictly biographical material is excusable when we realize that he put his life and energy into his works and major decisions. It is from a study of his system, his attitudes towards philosophy, certain methods of interpreting the Bible and other paramount problems in Jewish religion and theology that contemporary scholars have come to know and respect Meiri. It is through these works and decisions that Meiri has won immortality, and it is because of these that he is so avidly studied by logic-loving students of the Talmud.

Menahem ben Shlomo (Solomon) ben Meir, most popularly known as Meiri (after his grandfather Meir), was born on the third of Ellul, 5060 (1249 C.E.) in the Provencal city of Perpignan, which today is in France.¹ In Provencal, Meiri was known as "Don Vidal Solomon," the "Don Vidal" serving as an honorary prefix to names of people of respectable station.

Little or nothing is known about Meiri's early life and family. Gross, in his *Gallia Judaica* (history of French geography famous in Jewish history), however, writes about some manuscript found in Perpignan which indicates that Meiri's father was a city clerk, a fact which carries much weight since the position of city clerk was, in those days, reserved for the intellectuals. This would also mean that Meiri's father had a secular education, also a fact of great importance. Gross also records discovery of another manuscript which indicates that Meiri was a nephew of R. Simon ben Isaac, a well-known commentator on Isaac Alfasi. The prominent researcher Azilui (R. Chaim Yosef David, also known as "Chida") asserts that Meiri was a disciple of the famous R. Jonah Gerundi. Azilui bases this opinion on the fact that Meiri, in his B.H.*, refers "רבינו", (Rabeinu), meaning "our Rabbi," a title customarily applied to one's teacher (Azilui, *Shem Ha'gedolim*, Menahem ben Shlomo). Stern (one of the first publishers of Meiri's works) disproves this point by showing that Meiri applied to all great rabbis, including those chronologically impossible of having been his teachers, the title "Rabeinu." Stern² goes on to prove that Meiri was the disciple of R. Reuben ben Hayyim of Norbonne. Azilui also claims that Meiri was a חֵבֵר (close friend) of R. Solomon b. Aderet (רשב"א "Rashba," his popular name), one of the greatest men of his age and of whom we shall have occasion to speak later. Stern

¹ See end of *Beth Ha'behira*, Abot.

² Introduction to *Beth Ha'behira*, Barachot.

* "B. H." will from here on be used as the abbreviation of "Beth Ha'behira."

agrees to their contemporaneity, but states that Rashba was קשיש מובה, much older. Stern is evidently right, since there exists amongst the Responsa of Rashba (Responsa Rashba Vol. III — No. 11) one response addressed to "Rabbi Menahem of Perpignan." If this is Meiri, and it evidently is, then we must assume that Rashba was much older than Meiri since it was Meiri who sent the question (in Halacha) to Rashba, which would not have occurred had Meiri been older. Also, from the following quotation from B.H. at the end of the introduction to Abot, we learn that Meiri first wrote his works after the greatest of Rashba's had already been published. Meiri writes; "ועל ידן (חבורי הרשב"א) החזקנו". לכאור כמה הלכות עמוקות. (his (Rashba's) writings we have learned the explanation of many profound (thoughts and) Halakaa."

Meiri's main work was the בית הבהירה (Beth Ha'behira) literally meaning the "Chosen House," an analytic commentary on 37 tractates of the Talmud. It was first seen by Azilui about two-hundred (200) years ago, and published by Stern in the beginning of this century. The fact that Meiri's works were first published in the twentieth century accounts for the fact that he is very rarely mentioned by the later Talmudists (אהרונים).

Meiri classifies all works in Halaka, written till his day, into two groups. The first group includes those works written according to מסכתות (tractates; that is, those that follow the text of the Talmud in consecutive order. These works usually deal only with הלכות השייכות לזמן הזה (laws applicable in these days of exile). The second group is represented by Maimonides' system. Maimonides removed many laws from their original places in the Talmud text and arranged them so that the laws were classified under general and appropriate headings. Thus he did not follow the text order. Maimonides presented pure laws without dialectic, without debate, without everything else not concerning the acutal הלכה. Maimonides included laws found in the Talmud of Jerusalem, Tosefta, gaonic verdicts and other sources. Laws applying to non-exilic times are also included.

Meiri, however, does not desire the elimination of the Talmud as the source of all Halacha. He objects to the dogmatic flavor in Maimonides' writing, saying that they prevent and hinder "דרכי התקירה באופן הפשי" (ways of research in the free and liberal manner). For the nature of the scholar is that he wishes to reach a comprehension of an idea through research into the faults and merits of the idea itself, to weigh and balance the various conflicting ideas. Then, and only then, can a code like that of Maimonides be of any use.

Meiri's B.H., will, therefore, follow the order of the Talmud text, include a discussion of the dialectic, and finally lead up to a פסק הלכה a verdict. Discussions of הלכות שאינן שייכות לזמן הזה, laws not applicable to our present-day system of life, will also be included. References to all related sources in other tractates will be included in the discussion on the original source. Ambiguous terms and foreign sounding words or phrases will be explained. The system of and opinions expressed in Maimonides' פירוש המשניות ("Peyrush Ha'Mishnayot," commentary on the Mishna) will serve as a guide for Meiri in the writing of the B.H. Meiri will keep in mind the fact that the Talmud was written on the Mishna, thus replacing, to an extent, some of the emphasis placed on the Talmud at the expense of the study of

the Mishna. Also, and this is very important since it contributes to the analytic aspect of his book, an introduction will be given to every tractate dealing with the general aims, purposes and laws stated in that tractate, with the special intention of placing it properly among the other tractates of the Talmud. This will be repeated before every chapter of every tractate.

Thus will the merits of both styles prevalent in his age be combined by Meiri in his B.H., and, taken from as purely objective a viewpoint as possible, one can say that Meiri succeeded to a greater extent than he himself thought he would.

However, this writer believes that both Meiri and the recent historians and bibliographers overemphasized the "פסק הלכה" (verdict) part of Meiri's writings. Though there is generally a Psak Halaka after the dialectic discussion, something for which he is unique, not always does one notice the stress laid upon the Psak Halacha. It has many times seemed to me that it was more a clarification of the dialectic than a practical decision of jurisprudence that Meiri intended.

We shall now discuss that decision of Meiri, which was a result of his entire outlook upon life (his entire sort of "Weltanschauung"), and which, together with the B.H. makes Meiri a living symbol and an unforgettable name in Jewish history. That is, his attitude towards the study of philosophy by the tradition-observing Jews of his day. (Most Jews were then tradition-observing.) Before giving a detailed history of Meiri's attitude and decision, we must first present a very brief summary of the history of Jewish philosophers and study of philosophy by Jews till Meiri's days.

All Jewish philosophers, with very few exceptions, from Philo to the end of the Middle Ages, attempted to bring about a reconciliation between Jewish theology and Genfile, whether Greek or any other, philosophy. This was their main goal, and their sole criterion of success was a perfect blending of both. Philo-Judaeus of Alexandria, who flourished about 20 B.C., was the first to attack the problem. He managed to reconcile both systems by reinterpreting the Torah allegorically (besides its original meaning as set down by the Rabbis) thus giving the right of way to philosophy without encroaching upon the written Word of G-d. Philo, however, was neglected by the Rabbis, and until very recently was studied mainly by non-Jews (his works were all written in Greek).

The second great Jewish philosopher to attempt a reconciliation was Saadia, Goan of Sura, who was evidently acquainted with Aristotle only through the Arab Aristotelians. When Saadi's ספר אמונות ודעות ("Sefer Emunoth Ve'Daoth") Book of Beliefs and Thoughts, first appeared, it drew much mingled comment from Rabbinic circles. Some praised it highly while others already began to object to the entire idea of Jewish Philosophy. They saw in it a great danger, a danger of the detrimental effect of philosophy on the half-learned. They already then objected to the study of Greek Philosophy, and subsequently to the writing of books conciliating religion and philosophy, on the grounds that one not well-learned in Torah and the Oral Law would fall prey to the attractive logic and rationalism of Greek Philosophy. They felt that one who had not lived through every word of Torah, one who had felt only very little of that burning enthusiasm and ecstasy of the Torah-true Jew, would

find it very easy to abandon something he knew very little of for a system of thought which appealed to him by its abstract generalities.

Then came Moses ben Maimon, known as Rambam or Maimonides, by far the greatest of all his contemporary gentile philosophers. As in his Halaka, Maimonides showed a full and thorough comprehension of the deepest and profoundest of Greek thought as well as of Torah and Oral Law. It was he who finally closed the seemingly incorrigible breach between religions and philosophy. He applied plain logic to his philosophy, and even to his Torah-interpretation, with impunity. For no one was able to challenge his knowledge of Torah, since he was Maimonides, the greatest Halaka scholar and the most famous name for centuries after his death, if not until the present day. Maimonides' fame as a Rabbi (and, incidentally, as a medical doctor too) plus the unimpeachable logic and profundity of his "Guide for the Perplexed" (מורה נבוכים), his philosophical work written in Arabic and translated into many foreign languages, lent a great prestige to the idea of the study of philosophy. He was the first to make a really profound impression. The ascendancy, the greatness of Maimonides brought to a forefront the problem of the right or wrong of the popular study of philosophy among traditional Jews.

Now, immediately after popularization of the "Guide," began the great polemics between the Maimonists and the Anti-Maimonists. The fight went further than anathema and counter anathema, excommunication and counter excommunication. The arm of the Church Inquisition was invoked and the altar of a Parisian Church furnished the torch which set on flame the pages of Maimonides' "Guide" in the French Capital.

All the mentioned struggles had taken place towards the end of Maimonides' life. But the bitter debates and polemics were not to subside for a long time. About one hundred years after the printing of the "Guide" in Arabic in 1190, when Meiri was Rabbi of Perpignan, Rabbi Abba Mari, one of the חכמי לונלי (wise men of Lunel), who was by no means an ignorant man and who, besides his excellent knowledge of the ethical and legal teachings of the Torah and Talmud, was well acquainted with all philosophy, set out upon a crusade against all study of philosophy or its study among Jews. It seems that the intense dislike of philosophy, or its study among Jews, by Abba Mari and his like had a double root. They were against the philosophy itself for its agnosticism in the case of gentile philosophers, and its occasional aberration from tradition in the case of Jewish philosophers. The second cause for their animosity towards philosophy was its effects upon the חכמי העם the general students. They thought that philosophy was primarily a revolution, and, still in its infancy, it had not yet learned to discriminate between good and bad, between right or wrong. They thought that one with a mind not completely matured would easily fall under the influence of philosophy to the detriment of their faith and religion. Whether philosophy was right or wrong, it can, and has, sown seeds of discontent in the minds of its students.⁶

⁵ See S. M. Chumem's Toldoth Ha'posekim, on Meiri.

⁶ In Minchat Kenaot, Chap. 14, Aba Mari pays his proper respects to Aristotle and his "friends". In fact, he likens Aristotle to the patriarch, Abraham. His main objection, he says there, is the attempt of many Jews to bend the words of the Scriptures so that it proves their speculative conclusions.

Abba Mari was, then, a mortal enemy of philosophy. He, and his followers, sent letters to all the great and eminent rabbis of his day asking them to cooperate with him in anathematizing students of philosophy and science (with the exception of medicine). The most important of the Rishonim, at this time, was R. Solomon ben Aderet (called "Rashba"). All his correspondence Abba Mari compiled and edited, entitling the book *„מנחת קנאות“* ("Minhat Kenaoth" — "Offering of the Zealous"). Abba Mari found, in many rabbis, ardent support.

As a result, preparations for the solemn event, the calling of the ban, were made in all great synagogues and town halls in Spain, France and Germany. In the traditional ceremony, which was covered by a blanket of solemnity, evil was invoked upon all who indulged in the profane studies. The ban was thus announced in all Jewish towns and cities. The original certificate of the anathema was signed by many great people, which served to increase the tempo of the great struggle surrounding this event.⁷

One very important name, however, was missing from the list of signatures attached to the text of the ban. That was Menahem ben Shlomo Ha'Meiri, Rabbi of Perpignan.

Meiri's decision regarding the ban, and his strategy employed throughout the entire polemic, was the greatest decision Meiri had ever made, and it is because of this that he is remembered by students of Jewish History. It is a decision whose depth, profundity and essential sagacity reflects upon the mind and character of its creator. It is a brave and courageous decision in that it satisfied neither side; it is indicative of genius of mind and strength of character in that was a result of a careful study of the matter, an exact weighing of the issues and people concerned.

Abba Mari, who loved and respected Meiri, wrote to him asking him to add his voice to those supporting the anathema. It is evident that Abba Mari strongly desired the complete consent of Meiri, considering the fact that Meiri was already known as nurturing a somewhat liberal attitude towards the study of philosophy, (this was evident from many remarks in the B.H.), and his consent would have meant definite success for Abba Mari's group.⁸

Meiri's complete response to Abba Mari is lost, only fragments remain, but there is absolutely no doubt as to the nature of his opinion. Meiri, holding true to his general character, compromised, not for the sake of compromise but for the sake of rightness and justice. Infinite respect that he had for Maimonides, both as Rabbi and as philosopher, and somewhat of a philosophical person himself, as pointed out previously, from his writings in B.H., Meiri could not consent to the interdiction proposed by Abba Mari. He knew that philosophy would eventually come to the same conclusions as religion, that study of philosophy was an unimpeachable right of the intellectual.

However, Meiri also clearly saw that study of philosophy, with its agnostic implications, before a thorough knowledge of Torah with its Talmudical interpreta-

⁷ See Abba Mari's "Minhat Kenaoth"; main correspondence concerning the ban, to and from Rashba, plus the text of the ban. See Responsa Rashba, Vol. I, Nos. 413-417, No. 418 is Yedaya Bedarsi's apologetic protest. The anathema of the Rashba was, incidentally, placed only on the Jewish community of Barcelona, since all its members were willing to accept it.

⁸ See Minhat Kenaoth, No. 93, p. 172.

tions, would lead one astray. He feared that philosophy, a revolutionary and novel thing, would attract those who see only the superficial; they would leave Torah, religion and faith behind them and attach themselves only to philosophy whose **intrinsic** values and meaning they never grasped. So, Meiri advised a thorough knowledge of Torah and Talmud as a prerequisite to the study of philosophy. It was one in whom both cultures were combined, Torah with Talmud, and philosophy, with Torah and Talmud holding the upper hand, that Meiri envisaged as the perfectly mentally and spiritually developed Jew.

Abba Mari was definitely dissatisfied with Meiri's decision, and though he continued to respect him, he did not bother to answer Meiri personally, but left it to one of his proteges, Simon ben Josef.

We now come to another important phase of discussion about Meiri, namely, his method of Biblical exegesis and Agadda interpretation.

Meiri (B.H., Abot III No. 14) criticizes the ultra-allegorical figurative exegetes, without mentioning names. It is very possible that he meant those of Philo's class, although it is highly improbable that he had ever heard of Philo himself. Meiri writes that they do wrong in the eyes of G-d who: **המוציאים דברי תורה מפשטם**, "Those who interpret the words of the Torah in a manner other than their literal meaning, leaving in these words only philosophical hints." It is even doubtful whether Meiri was thinking about those of Philo's type when he wrote the above passage, since he explicitly indicates only those who **entirely** detached the interpretation from the literal meaning. Meiri, in the above mentioned place, goes on to present an outline of all various groups of **מצות**, commandments, in the light of the method to be used in interpreting them.

Meiri, however, as evidenced from his works on Psalms and Proverbs, and his commentaries (in B.H.), on the Agadda, tried his utmost to give a logical, systematic exegesis, depending upon and using the Midrashim occasionally. These works bear the regular Meiri stamp of conciseness, systematic and basic logic. They are not a rehashing of old and trite themes, but novel exegesis that are near as possible to the literal meaning.

In the year 1306, the year the Jews of France were faced with a planned and systematic persecution, Meiri, Rabbi of Perpignan, died. French, indeed World Jewry was shocked by the news of the death of the great man. For one year after his death, Perpignan mourned their beloved Rabbi, teacher and guide, and at all weddings were signs of mourning to remind the population of their great loss. Abba Mari, who had been repudiated by Meiri, yet loved and respected him, writing, upon 'ומה אנחנו למחות דמעת עשוקים ואין להם מנחם', hearing the news of his death: (based upon a sentence in Kohelet IV:1), meaning, "And how shall I console (dry the tears of) the bereaved, when there is no consoler" (Menahem). (The word "consoler" is, in Hebrew, "Menahem," — Meiri's first name).

In the letter to the community of Perpignan, in which he laments the death of his friend and the persecution of the Jews by the king of Majorque (of France), Abba Mari writes: "...the community lost an experienced guide, science an illustrious representative and I — the best and noblest of all friends" . . .

MINORITY RIGHTS AND THE JEW

By Emanuel Greenwald

The Jewish people have constituted a religious and national minority in every country where they settled in post-Exilic times. The attitude of the ruling majority towards its Jewish minority has varied with every country and with every age. With the ruling majority responsible to none, the Jewish minority was often subjected to inhuman tortures, inexcusable even under the standards of the Dark Ages, and in very few cases, might a ruling majority, from dubious motives, tolerate its Jewish minority.

Gradually with the period of enlightenment and the spread of the principles of the French Revolution, the official policy of the ruling majority was amended in the more modern countries to extend "official toleration" to its Jewish minority.

With the advent in the late Nineteenth Century of a new spirit in International Relations—of international cooperation—more in harmony with the prevalent "Concert of Europe" theme, and under the influence of which was effected the Treaty of Berlin (1878), the sovereignty and independence of Serbia, Montenegro, and Roumania were recognized by the Great Powers on condition that religious liberty prevail in that area. This constituted an important precedent, later referred to by Clemenceau, which lent the weight of tradition to the new system for the protection of minorities henceforth to be adopted and known as the Versailles System.

For the first time, by international agreement, there was to be some protection for minorities. The Jewish minority of those countries was greatly heartened by its new position under the Treaty of Berlin. Needless to say, although it was, generally, a step in the right direction, the position of the Jewish minority in those countries was not greatly enhanced. Despite the intentions and declarations of the Treaty of Berlin, the Jewish community of Roumania, for example, was in 1918 as downtrodden and discriminated against as it had been forty years earlier. "For forty years, Roumania has deliberately ignored the rights which the Treaty of Berlin sought to bestow upon them (the Jews), and during that period has persistently added to their burdens. Not exceeding 1,000 of her 250,000 Jews have thus far received naturalization, and this only by special legislative acts, the only method of naturalization permitted, although it was intended by the Powers that all Jews should become citizens *en bloc*. A recent law which claimed to have accorded citizenship to them is a sham. It also requires individual naturalization coupled with conditions impossible of performance and its operation is limited to a period of three months."*

At the end of World War I, when the whole problem of protection of minorities had arisen at the Paris Peace Conference, the Powers contemplated going a step further than they had at the Congress of Berlin — i.e. insure implementation of any minorities system that might be constructed.

They therefore first bound those states except Germany over which they had power, to incorporate an unrescindable "Bill of Rights" in their new Constitution, as set forth in the Minorities Treaty signed with them. The Big Five—United States,

* Memorandum of the Jewish Delegations to the Peace Conference (1919).

Great Britain, France, Italy and Japan—who signed the Minorities Treaties were sufficiently alert to insert a clause this time concerning the machinery for its implementation; they wisely transmitted all authority to the Council of the new League of Nations, and all necessary clarification of the terms of those treaties were left to the Permanent World Court.

A typical Minorities Treaty, as that of Poland, would contain the following:

The preamble of the Treaty reiterated that it was based on the compensatory principle; namely, that the grounds for this bilateral agreement rested on the recognition that the Allied and Associated Powers had by the success of their arms restored to the Polish Nation the independence of which it had been unjustly deprived and the Polish nation had desired to conform her institutions to the principles of liberty and justice, and to give a sure guarantee to the inhabitants of the territory over which she had assumed sovereignty.

Article I of the Treaty would recognize the more important provisions (viz. Articles 2-8) of the Treaty as fundamental and as such to be incorporated in her Constitution never to be rescinded.

Article II would undertake to assure no discrimination in the protection of the life and liberty of the inhabitants; it also guarantees religious freedom for all.

Articles III and IV would define the political status of those people who come under Polish protection by virtue of their land having been transferred to Poland.

Article V would allow such people freedom to accept or reject Polish citizenship; Article VI confers citizenship automatically on all born in Poland territory and are not born nationals of another state.

Article VII conferred equality of all before the law, condemned economic discrimination on religious grounds, established minority language and cultural rights; Article VIII continues with the minority's cultural rights.

Article IX extended the cultural rights of the minority to include its right to conduct its own schools, and if of considerable proportion, they are entitled to enjoy an equitable share of the sums that the Government appropriates towards the national educational system.

Article X provided for the administration of any such funds allocated towards the Jewish schools by a local Jewish Educational Committee, and allowed the use of the minority language in their private schools.

Article XI guaranteed that the Government would not interfere with the Jewish observation of their Sabbath, and would not hold elections on the Sabbath, nor would it place the Jews under any disability for their abstention from the Courts or legal transactions on that day. It explicitly stated, however, that such a provision did not exempt the Jews from the obligations imposed on all Polish citizens, e.g., serving in the armed forces.

Article XII stated Poland's concurrence that these provisions contain obligations of international concern. Machinery for their implementation rests with the Council of the League of Nations and the Permanent World Court.

Each treaty may be said to contain provisions guaranteeing to minorities their civil, political and religious liberty as individuals; their right of organization as national minorities (only in a very limited sense); and equality of status for individuals.

The provisions of the treaty relating to the amelioration of the Jewish minority's status were restricted to the minimum which seemed necessary under the circumstances of that day to protect the Jews of Poland, viz., the maintenance of Jewish schools and the protection of the Jews in the religious observance of their Sabbath.*

A quarter of a century has passed — an evaluation of this new system is now possible. Not even the kindest intentions of the signatory powers, nor the wise precautions of the Powers, nor the stern obligations enforceable by the League of Nations were of any avail to improve **in fact** the position of the Jewish minority of East-Central Europe. Officially and in theory the governments abided faithfully by the text of the Minorities Treaties. Discrepancies arose in practice, however, with each state vying with the other in discovering to what new limits they might reach in persecuting their Jewish minority. In pre-war Poland, it was the "cold pogrom" (the progressive elimination of the Jews from economic life), even before it had illegally repudiated League supervision of its minorities which was invoked against the Jews. Daily abuse was fed to the Jew; physical violence an ever present menace, and well organized boycott drives endangered his livelihood. Anti-Semitic parties, which thrived openly there, differed on the 'means' to their 'end,' as the Government, also bent on eliminating the Jews, insisted upon using only peaceful means and discountenanced resorting to open violence. Facilities for executing this policy in Poland without recourse to discriminatory legislation were conveniently at hand. For the Government engaged directly in production, holding state monopolies in the tobacco, liquor, salt and match industries in addition to operating chemical plants, mines, forests, public utilities, etc. In all, nearly one-quarter of Poland's trade and industry was nationalized. A "numerus clausus" constricted more and more each year, together with special decrees concerning the granting of licenses had already eliminated most Jews from the professional fields. The large landholders, who controlled nine-tenths of Poland's land, obviated all attempts of the Jew to enter the field of agriculture.

The failure of the League in its non-implementation of the letter or spirit of the Minorities provisions, was most apparent, especially in the case of the Jews.

Among other defects of the League's Minorities system, these were the most glaring: First, the League mainly considered expediency as its guiding principle toward any solution in the Minorities' cases, notwithstanding the merits of the case, sometimes going as far as not even corroborating the facts presented, lest the Minority States be offended. The League diplomats "never went deeply into the facts and neither controlled nor disproved assertions made by Governments."* Secondly, the guarantee of human and cultural rights were given only to individuals; yet the rights of language, education and culture are really **group** rights requiring social institutions for their implementation and realization. Yet, the minority **as a group was legally non-existent**.**

* For a good evaluation of the Minorities Treaties, see "Were The Minorities Treaties a Failure?" by Robinson et al.

** See "The International Experiment of Upper Silesia"—G. Kaeckenbeek, p. 239.

** For a further analysis and a potential solution of the Minorities problem, see "Nationalities and National Minorities," by O. I. Janowsky.

The best known solutions advanced or attempted in pre-war Poland to alleviate the condition of the Polish Jews, were:

a. The "Agudah" view of complete resignation and waiting for their direct redemption from the Galuth. It is my opinion that this highly unrealistic view was advanced because of the cynical bitterness which arose from the persecution; all other exits apparently closed, they resort to blind faith.

b. The Assimilationists, having seen that partial assimilation was unsuccessful in improving their status, suggested complete assimilation, abandoning even the last vestiges of their ancient faith which they had still kept; they little realized that the success of such a move depended also on the readiness of the latter group to accept the former, even when wholly assimilated.***

Some palliative measures adopted then were the relief work of the Joint Distribution Committee, which kept "body and soul" of those Jews together, even attempting to retrain and reestablish some in small businesses; also advanced was the remedy of emigration, held in high favor by the Polish Government. The latter remedy was considered as a last resort by most, except the ardent Zionists, who saw in this an opportunity to reach Palestine, perhaps sooner than they had planned. For it is a drastic move for a man who has spent his entire life or most of it in one city, state and country, and has established his small shop, business or reputation to leave suddenly and start life anew in a foreign environment; all the more so, if he has developed cultural ties there, as many Polish Jews had done.

The situation has now changed drastically, after the Second World War. The remnants of the once comparatively numerous Jewish Community of East-Central Europe, now almost unanimously see Palestine as the only hope for their future. Nor can they be sent back by any humane person to the blood-drenched lands which harbor the awful memories, the horrible experiences they had witnessed and undergone. The few that voluntarily returned, only to be welcomed by new pogroms, have since reconsidered. No more can they afford to gamble with their lives and fortunes on whether a strong United Nations Organization will be evolved which might translate empty phrases into stern moral obligations — obligations that will be implemented and enforced. For them, as they realistically see it, it can be only a majority of their own people in their own land, and there wait for the redemption of the rest of the world from its own Galuth.

Yet for those Jews who, in spite of all that has occurred, still elect to remain in the unfettered dungeon of Europe, let this eloquent plea be reiterated: "On behalf of the Jews of the lands which are to be reconstituted politically, we ask that a Charter of Liberty be granted to them in common with all other inhabitants and that complete emancipation and the opportunity for their full development be guaranteed to them. For centuries they have been bereft of the most elementary human rights and subjected to intolerable oppression and discrimination. If at this time when the world is being reconstituted on the basis of justice and liberty, national minorities alone were to be deprived of these blessings, the hopelessness of their fate would again transcend the limits of tragedy."*

*** See "People At Bay", by I. Janowsky.

* Memorandum of the Jewish Delegations to the Peace Conference (1919).

SOCIAL INFLUENCE - A DYNAMIC CONCEPT

By Alvin I. Schiff

Not many realize what great power is manifested in social influence. It is truly one of the greatest operating forces in our propaganda-filled society. Wherever there are people, wherever there is social intercourse, wherever there is life, there is social influence. Propagandists make use of it; politicians employ it intentionally; and every day the average layman, the housewife, the school boys and girls, the grocers employ it unknowingly and without consciousness of the effect their presence has on others.

The effect of social influence, however, is by no means confined to socio-political spheres of influence, of a sort demanding an appeal to reason. On the contrary, it may be considered as an important factor in even the basic function of perception which can possibly, in some conditions, be considered devoid of reasoning. Thus, an outline of a dog on the side of a mountain may suddenly become that of a hunchback on the advice of a fellow onlooker.

This aspect of social influence will be much more clearly understood with recourse to certain experiments designed to evaluate, inasmuch as is possible, the effect of social influence on the perception of drawings of a complex nature. The experimental setup is similar to that used by Professor A. S. Luchins ^{*1} and ^{*2}.

The data here presented are drawn from experiments conducted by the author with Prof. Luchins but the opinions herein expressed and the concepts herein formulated are not necessarily those of Dr. Luchins.

It is the writer's intention in this essay rather than merely to present the quantitative results of his experiments, to explain some of the interesting social phenomena which he has been able to understand as a result of these studies and also to convey many of the interesting facts that have increased his own interest in the experiments. To be sure, it was mainly these external factors, factors seemingly not relevant to the aim of the experiment, that motivated him to write this paper.

The introduction to the original experiments conducted by Professor Luchins reads:^{*1}

"If after hearing someone else describe a drawing, an individual is asked to examine and describe it, will the previously heard response influence what he sees? Will this influence take the direction of focusing the individual on seeing what the other person described? Will it perhaps cause him to overlook certain prominent structural features of the drawing? Will the influence differ for designs of various degrees of structural clarity?

*The date used herein is part of a study made by the author with Dr. A. S. Luchins.

^{*1} Luchins, A. S., Social Influences on the Perception of Complex Drawings, *The Journal of Social Psychology*, 1945, 21, 257-273.

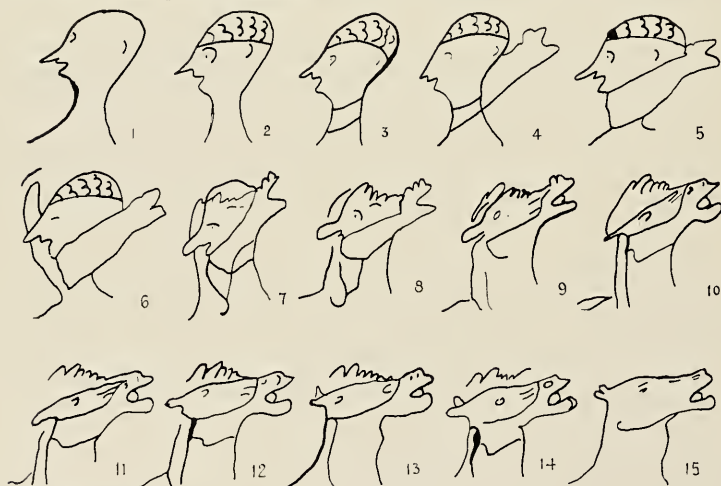
^{*2} Luchins, A. S., On Agreement with Another's Judgments, *The Journal of Social and Abnormal Psychology*, Vol. 39, No. 1, 1944.

"From some of the laws of perceptual organization, we may expect that subjects will tend to view an ambiguous design, which does not dictate an appropriate response, in accordance with what the other person said it contained, that the overheard description will serve as a frame of reference from which to view the unclear situation; but that in a well structured drawing the individual's perception will be determined not by the other's response, but by the characteristics of the design itself." (See figures 1-5).

The original experiments employed a series of twelve drawings which began with a very ambiguous, unclear design, out of which the contours of a bottle gradually evolved, in successive cards, until on the last, the twelfth card, there was a complete and clear sketch of a bottle. To vary this experiment and to check on Luchin's results, the author utilized a series of fifteen cards, (3" by 5" in dimension), which began with a clearcut drawing of a face of a human, and, gradually developed on successive cards, into an ambiguous drawing in card No. nine (9), which in turn became progressively distinguishable until it terminated in a definite picture of a horse. (See figures 6-10, then 10-15).

To begin with, a short exposé of the methods, techniques, and variations used in the experiment will suffice.

In order to determine how each drawing would be viewed by individuals who are not influenced by another's response, E*¹ showed the pictures in order (Nos. 1-15) to S*² with the following instructions: "This is a form of an intelligence test, and is being administered to all students by the school committee of your city. They are trying to determine how great a role intelligence plays in 'perception.' You just tell me what you see, all that you see in this picture. You may turn it any way you wish, but you will get the best results by holding it this way." (E places cards before S in their proper position).



*¹ E—Experimenter.

*² S—Subject, Ss—Subjects.

S then proceeded to tell what he saw in the pictures. Meanwhile E would write down what S said, and pertinent comments as the experiment advanced.

In every variation E first gave the test to a control group of Ss, each taking their test individually, and then under similar conditions, E administered the same tests to another group of Ss. This time the experiment was submitted to two subjects at one time, one member of each pair being a confederate*1 to the E, explicitly instructed to identify each picture when called upon, inevitably first, as the face of a man. E recorded their responses in view of both S and A*1.

The following results, on the whole, do not correlate very favorably with the original experiments of Dr. Luchins. His results indicate definite social influence on the perception of complex drawings, and his conclusions were that social influence has a decisive effect on perception in general. The reason for this lack of correlation will become clear as our theme progresses. The tests were administered to groups of Grammar School children, High School pupils, College students, and to miscellaneous adults.

Due to limitations of space only tabular results of certain experiments conducted with college and high school students will be discussed.

TABLE *1

Card	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
% f*1	100	100	100	100	100	100	88.9	88.9	44.4	44.4	0	0	0	0	0
% Hf	0	0	0	0	0	0	0	0	9	0	0	0	0	0	0
% H	0	0	0	0	0	0	0	0	11.1	0	44.4	33.3	33.3	55.5	100
first															
% H	0	0	0	0	0	0	0	0	11.1	0	44.4	0	0	22.2	22.2

*1 Test administered to college control group, to eighteen (18) students (S alone, cards no. 1-15).

*If—face response only (or woman's face, human, boy's head, etc.)

Hf—horse and face response (or animal and face, one side human,—one side camel, etc.)

H—horse response only (or animal, camel, dog, etc.)

First H—When S first saw horse, i.e., the first horse response.

% f—per cent of face responses, % Hf—per cent of horse-face responses, etc.

Other details of responses mentioned, for obvious reasons, were not considered in the quantitative tabulations.

Note: We can determine the amount of influence A had on S, by examining the results and seeing how much later S with A gave Horse response than S alone, since A was always giving f response. This influence may also be determined by an increase in f responses when subject is with A than when alone, and in like manner, by an increase of Hf responses and by a decrease of H responses.

TABLE II*

Card	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
% f	100	100	100	100	100	100	100	100	75	62.5	25	12.5	12.5	12.5	0
% Hf	0	0	0	0	0	0	0	0	25	12.5	25	37.5	37.5	12.5	25
% H	0	0	0	0	0	0	0	0	0	25	37.5	50	50	75	75
% First H	0	0	0	0	0	0	0	0	25	12.5	37.5	12.5	0	0	12.5

*Test administered to sixteen (16) college students, S and A together (cards no. 1-15).

Comparing Tables I and II we notice that there is no obvious influence as far as First H responses are concerned. The influence in this case was negative. We have 75% First H responses before the 11th card in Table II as compared to only 55% First H responses before the 11th card in Table I. However, influence is obvious by a slight increase of f responses and a considerable increase of Hf responses in Table II.

*1 A—Assistant or confederate.

What are the factors that cause some Ss to be influenced? and others not to be influenced? Under what conditions do these factors have most effect on Ss? Attempts to answer these questions will be deferred until all tabular results have been recorded.

TABLE III*

Card	9	10	11	12	13	14	15
% face	20	0	0	0	0	0	0
% Hf	0	0	0	0	0	0	0
% H	40	55	80	80	85	85	100
First H	35	10	35	0	0	0	20

*Test administered to control group of 20 college students, (Ss alone, cards no. 9-15).

TABLE IV*

Card	9	10	11	12	13	14	15
% face	20	10	25	20	5	0	0
Hf	40	15	20	35	30	40	10
H	30	50	35	20	40	25	95
First H	65	15	0	0	10	0	10

*Test administered to twenty (20) college students (A and S together, cards 9-15).

A comparison between Table III and IV reveals the presence of social influence by a decrease in Table IV, of H responses and by substantial increases in both f and Hf responses in same test.

TABLE V*

Card	9	8	7	6	5	4	3	2	1
% H	60	30	20	0	0	0	0	0	0
% Hf	20	20	20	0	0	0	0	0	0
% f	20	30	50	90	100	100	100	100	100
% first f	20	10	20	40	10	0	0	0	0

*Test administered to control group of 20 college students alone (cards no. 9-1).

Before these cards (No. 9-1), were given to both the control group and to the other Ss, cards (9-15), were shown to the Ss in control group and to both Ss and A in experimental group, i.e.: variation was the showing of the cards in the following order: Cards No. 9-15, then cards No. 9-1.

TABLE VI*

Card	9	8	7	6	5	4	3	2	1
% H	0	5	0	0	0	0	0	0	0
% Hf	30	0	0	0	0	0	0	0	0
% f	70	80	100	100	100	100	100	100	100
% first f	100	0	0	0	0	0	0	0	0

*Test administered to 20 college students (S with A).

In comparison to the control experiment there is not only an increase in the response of face and a decrease in the horse response, but also we see that 100 per cent of the experimental group (S and A) first saw a face as early as card No. 9, whereas in the control group only 20 per cent of the Ss saw it in the same card and 30 per cent by card No. 8, 50 per cent had already given first H responses by card No. 7, 90 per cent by card No. 6, and it was not until card No. 5 that 100 per cent had given their first H responses.

TABLE VII*

Card	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
% f	91.7	91.7	91.7	91.7	91.7	91.7	91.7	91.7	84.4	16.6	0	16.6	16.6	16.6	0
% Hf	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
% H	0	0	0	0	0	0	0	0	0	16.6	16.6	50	58.3	66.6	100
% first H	0	0	0	0	0	0	0	0	0	16.6	50	16.6	8.3	8.3	0

*Test administered to control group of 12 High School students (S Alone) (Cards nos. 1-15).

TABLE VIII*

Card	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
% f	100	100	100	100	100	100	83.7	75	66.6	58.3	50	41.7	33.3	16.6	0
% Hf	0	0	0	0	0	0	0	0	8.3	8.3	8.3	0	0	0	0
% H	0	0	0	0	0	0	0	0	8.3	8.3	16.6	8.3	33.3	58.3	100
% first H	0	0	0	0	0	0	0	0	16.6	0	8.3	0	16.6	16.6	41.7

*Test administered to experimental group of 12 High School students (S and A together—cards, nos. 1-15).

A comparison of the two tables reveals, in Table VIII, a great increase of face responses, especially after card No. nine (9), a decrease in H responses, and a remarkable delay in first H responses. In Table VII, S without A, sixty-six per cent saw H before card No. 12, whereas, in Table VIII, only twenty-five per cent saw H before that card and 100 per cent of Ss in the control group had already made first H responses before card No. 15, whereas, in experimental group—Table VIII—41.7 per cent failed to make first H responses until card No. 15. This last comparison, it would seem, is the only one of those discussed that shows conclusively and decisively the existence of social influence in the perception of complex drawings.

After conducting these experiments, and after a cursory examination of the results, it became apparent that the presence of another person fosters a more competitive spirit, which automatically makes the subject try harder and do better. That is not to say that as a result of this competitive spirit the subject will have more right than wrong answers. The effect, however, of the competitive spirit is to introduce a certain tenseness in the subject which renders him more suggestible and therefore more easily receptive to influence.*¹

For this very same reason, a more nervous subject would naturally be more suggestible. The author has generally found this to be true and has made many notations during experiments to this effect. The more emotional stability retained during a test, the less suggestible that subject usually is. That may be one of the factors leading to the great amount of influence A had over the subjects of high school age. They are all passing through the turbulent puberty and adolescent stages which naturally lowers their degree of emotional stability.*² This, also, may be the reason why college students are less suggestible. Most of the subjects employed in the above experiments were older college students. They were working and had social status and consequently were more stable emotionally and equipped with a more stable frame of reference with regard to reality. They were also more mature and the "test" didn't seem to be so much of their concern. The high school students, on the other hand, took it (more) seriously and were much more eager to submit themselves as subjects. They were very interested in the results, i.e. their intelligence, their personality, etc. All these factors combined to produce heightened suggestibility.*¹

Suggestion varies directly as the amount of disaggregation and inversely as the amount of unification.* In other words, the more unified the personality the less suggestible that personality is; the less unified the personality, the more suggestible. Children are very suggestible. Their personalities are not unified. They are not mature.

The previous discussion concerning maturity, emotional stability, and seriousness tends to explain, in a way, the low correlation between the author's results and those experiments employing grammar school children where influence was found to be profound. Since the author's tests were given, in the main, to college

*¹ cf. Luchins, A. S., "Mechanization in Problem Solving Psychological Monographs, 1942. 521. No. 248.

*² cf. Luchins, A. S., "On Concepts of Adolescence" in a course of group psychotherapy.

*Cantril, H.: Psychology of Ego Involvement, John Wiley and Sons, 1946.

students, high school pupils, miscellaneous adults, and to some children in a classroom situation, the bulk of his results, with the exclusion, perhaps, of the grammar school children who are not within the scope of this article, indicate only a fair degree of social influence.

Suggestibility is made possible by the breakdown of an old frame of reference. In accordance with the field theoreticians who claim that under certain conditions people will agree to do what the other person says and, contrary to Macdougall and the class theoreticians, the author maintains that certain external environmental factors contribute to make a person more suggestible and conversely, others tend to render him less suggestible to influence.^{*1} A suggestion or an influence is accepted when the person making the suggestion or having the influence has made a good impression on the subject, and consequently, in some cases, when the assistant did not favorably impress the subject, the subject may have set up a barrier against the assistant, strengthened his old frame of reference, and thus rendered himself unsuggestible as far as the assistant was concerned.

To substantiate the author's claim that the acceptability of the assistant to the subject is of prime importance, a positive example from the experiments conducted is offered here. There was one case where the subject, a brilliant boy, idolized the assistant, who was his older brother. The subject did not even see a horse in number 15 of the series 1-15. He confessed to the confidence he placed in his brother's judgment and to the influence that his brother had his own sense of judgment, with the result that, like a hypnotized subject upon the suggestion of the hypnotist, when he heard the previous "face" response he concentrated on finding a face. And he found one in every picture. Later, however, upon re-examining the pictures on his own, he saw a horse as early as card number 9.

In line with what has been previously said, imitation, conscious or unconscious, may be a controlling factor in the presence of social influence in the experiments. Here, too, the social status and prestige of the assistant is as important as the impressionability of the subject.

In the course of these experiments it was found that the influence increases directly with the number of assistants, that is, the subject is more suggestible when two or three or even more assistants are used. Here, in addition to the possible factor of individual prestige, we have the definite factor of the prestige of numbers, that is, group influence.^{*1}

It is interesting to note that in the tests where an assistant was employed there is less variety of responses. This is most probably due to the influence of the short answers that the assistant gave. It is the author's contention that imitation, conscious or unconscious, played an important role in influencing the subjects to give shorter responses.

After each test, subjects were asked whether or not they thought they were influenced, in any way, in their responses, by the assistant's previous response. It would seem, as was the opinion of one college student, that a more interested, detailed,

^{*cf.} Luchins, A. S. "On Agreement With Another's Judgements."

and confident response pertaining to "face" would have more influence than a mere face response which some times clearly indicates a lack of interest on the part of the assistant. From the author's experience it would seem that influence is more apparent where the assistant also points to the face after having made a face response.

Most subjects admitted influence readily. "I tried not to be influenced," said one student, "but I realize that I copied the word 'face' in number 3." Another said, "Since he mentioned it I saw a face too. Perhaps, had he not said 'face' I would either not have seen or would not have responded 'face'." Some subjects nodded in agreement, others voiced their approval of the assistant's response by saying, 'yeah', 'all right', 'I suppose so', 'keep on', 'O.K.', 'go ahead' (nodding), etc. Many unconsciously copied the word "face."

A comparison in detail between Table III and IV will reveal some interesting results. First of all, a slight variation was introduced into these experiments; namely, instead of serving as a confederate for twenty students under the same prevalent conditions, the assistant answered meekly, and unassuredly in the first ten tests and faced the last ten subjects with great confidence. It is surprising to note that there was no difference in the lateness of the 'first H' response between these two groups, but *ALL 'fH' responses recorded were made in the latter period when the assistant assumed a confident air.*

To show how the subject usually centers his perceptive powers on assistant's response and to illustrate how he actually tries to see the same thing that the assistant saw, one frank student said, "I was surprised to see that he said 'face.' I honestly did not see a face. I looked and looked again; finally, I saw one—." Another co-operative student claimed that, "I first saw a face and a horse; the face could hardly be seen, the horse was outstanding. But when he said face, I tried to visualize it. I actually saw it, and the face of a woman became dominant." Still another pupil who took an 'ambiguous test' and knew that he had "to see two things" stated that the response of the assistant "widened my perception and tried to make me see more."

In some cases, persons having rigid personalities and hence individualistic tendencies, will endeavor to strengthen their old frame of reference, thus limiting the possibilities of their perceptual field, and excluding consideration of the previous response of the assistant. One boy, who evidently saw a face in the last few cards admitted, "I thought I would be repititious so I said just the opposite." Others also admittedly strengthened their old frame of reference and concentrated on their own response. One student went so far as to insist that he be allowed to "block up my ears." "I'm no fool," he said, "I'll be influenced." In this case, the student set up an intentional block against all possible influence. Even though it was obvious, he hesitatingly said 'face' in the first few cards because the assistant had previously made a similar response.

It would seem, in accordance with the author's experience, that in these cases, the influence, whenever it was positive, reflects not an increase in belated responses, nor an increase in face responses, but, an increase, only, in compound answers like Hf.

FANTASIA

By Menachem Bloch

It all began as a quaint hoax. No one could have then foreseen its tragic development . . . It was the work of three half-serious, half-mischievous Seniors. Inspired with sudden zeal, the trio constituted themselves a self-appointed tribunal, and assuming the functions of judge, jury, witnesses and prosecutors all at once, decreed that the younger residents of the Yeshiva dorm were to be subjected to a ceaseless, nerve-wracking reign of terror until they would be frightened out of their notorious "batlanus" into an attitude more becoming Yeshiva inmates. In itself the plan was meritorious. The infusion of a new spirit among the Yeshiva 'bachurim' had long been overdue. But the methods the plotters adopted were time-worn and crude; all those antiquated devices long exploited fully by all detective and ghost story writers, (with whom America so richly abounds), were employed. Yet, they did the trick. Somehow, by ingenious arrangements, much good fortune, and unexpected aid through peculiar coincidences, the scheme produced the desired effects. Soon the younger students spoke of nothing but their eerie experiences, of the inexplicable attempt to get them 'to change,' while the older students, skeptical but amused, lent a sympathetic ear to their strange tales. But it did not take long to arouse even these sophisticated know-it-alls to a realization of the seriousness of the situation. For when it became known that the skeleton belonging to the Bio lab was missing, that this was the very skeleton which had been terrorizing the entire dorm, and that the skeleton was of the body of a former Yeshiva student who had been a 'batlan' and had been found one morning lying dead in bed — everyone realized that there was something strange afoot. Fantastic rumors found their way through the haunted corridors of the dorm, and soon it was agreed that the deceased student was obviously waiting for the slackers among them to reform, and until such a drastic change occurred, his soul could find no rest . . .

I must admit at this point that seen through the distance of many years, the events just narrated and those yet to follow do seem quite incredible and ridiculous. But I can assure you that for those who lived through this historic episode, the situation was anything but that. To render a detailed account of the series of shocks as they followed one upon the other in rapid succession during those hectic early days would be too specific for our purposes. Suffice it to say that what you are being treated to herein are facts — not the product of the writer's delirium. Take them or leave them.

Well, it was as if a pestilence had struck and had passed with lightning speed from one student to the next. There was not a person who was not upset by the discovery. Even the natural-born wiseguys and kibitzers kept a discreet tongue.

Students spoke of it all during the day, in the halls, in the lunchrooms, in the classrooms, in the bathrooms. In the Beth Hamedrash in particular, where the Cream of the Crop had its sanctuary, heated discussions arose over the doctrine of the Immortality of the Soul. Lively went the debates on Life and Death, the role of religion, and the value of study. And lively around the huge hall traveled the good Rabbi L., turning frantically from one table to the next in a vain attempt to get the students to concentrate on their Talmud . . . But the fever was upon them. And Philosophy ruled for a day.

But at night when the residents of the dorm got together and took stock, they realized that with all their enthusiasm and verbalizing they still had accomplished nothing. The restless soul would remain restless until they had actually reformed. So reform they did.

The following morning the first concrete result was seen. The attendance at the Minyan, which had always been proverbially weak, was positively amazing. So great was the number that about a hundred boys found themselves without *sidurim* and seats. The service lasted three times its usual length, and when it was over, most of the students didn't bother going out for a bit of breakfast, but sat down immediately in their respective rooms to their learning. Soon the students who were not of the dormitory began streaming in, and it didn't take long for the spirit to take hold of them too. They swept into their classrooms, and the voices of the hundreds of industrious students swelled into a mighty, deafening, gigantic torrent.

At about one o'clock, the students ran out for a sandwich and some milk, and rushed right back to their learning. For the first time in history, the entire student body actually cut their college classes in order to continue their study of the Talmud . . . (The bewildered and dumbfounded professors moping about in the empty College halls were a truly pathetic sight . . .)

At six in the evening the students grudgingly took a few minutes off for the necessary evening snack, and then rushed en masse to the Yeshiva book store, where they mobbed the understaffed department with orders for Sefarim of all kinds.

All that night the learning continued unabated. And all the next day, and the next day, and the next. The Yeshiva was transformed almost beyond belief. And the restless spirit ceased to be restless, and was not seen or heard.

Yet although all the Rabbis were 'tickled pink' (despite the need for more intensive preparation on their part for their Sheurim), and the Yeshiva administration swelled with pride, there were many persons who reacted most unfavorably. The entire college teaching staff gathered in the dean's office to discuss the catastrophic situation and to take active measures. It was decided that a special issue of the "Commentator" should immediately appear, devoted to a denunciation of the recent

incomprehensible developments as a complete negation of the time-honored principle of "synthesis" between all fields of knowledge . . . But they faced a problem: Who would produce the issue? All the outstanding students, as well as the complete editorial board, were among the secessionists. Then, too, who would read it? . . . The student body diligently absorbing the precious words of the Talmud all day would doubtless give 'Commie' no more than a glance.

Things were popping in other places as well. The two luncheonettes serving the Yeshiva soon found themselves on the verge of financial ruin, for each succeeding day saw them with less and less turnover. The students had gradually trained themselves to subsist on a minimum diet, and the food in the lunchrooms began to rot away by the ton. And thus came about the precedent-shattering meeting between a representative of the Yeshiva Luncheonette and a representative of the College Luncheonette — traditional rivals and bitter enemies that they were — to discuss common ways and means to combat the disaster and stave off impending doom.

Meanwhile, other dissatisfied forces were at work to counteract the sudden change. All the single female members of the Young Israel, Shomer Hadati, Hapoel Hamizrachi, and even the Agudah, met at the George Washington Bridge, and from there marched upon Yeshiva. They burst into the building, streaming in through all the entrances, and shoved their way in the auditorium where they staged a mass rally to give vent to their frustration and shock, and to protest this unforeseen and unfair betrayal. They vehemently passed a strongly-worded resolution demanding that the Yeshiva compel its students to limit their hours of study . . . Yet, with all these specimens of choice femininity right under their noses, the Yeshiva student body still managed to carry on bravely. Incredible though it must sound, not a head was lifted from the Gemarras, and not an eye diverted from the studies. Never were the girls so totally ignored and so thoroughly humiliated . . .

There were repercussions of a pleasanter sort too. Now that the Yeshiva could save on the customary bills for the maintenance of the College, the cost of providing stipends, the expense of heating and lighting the dormitory, etc., it could put these savings to good use — namely, for the improvement of the lot of the students individually. The improvements, sure enough, came quickly, one upon the heels of the other. Each chair was supplied with a remarkably soft cushion and pillow, and even with footstools. Each student was supplied with an individual lamp with his own name inscribed on it. A large hat and coat check-room was set aside, and a special matron appointed to take charge of it. A special office was opened opposite the Beth Hamedrash to supply the boys with new eyeglasses each week. Every table was equipped with a full drawer of desirable brands of cigarettes, and a janitor was commissioned to circle about the tables continually and clean out the rapidly refilled ash-trays. And the tables of the older students were also supplied with generous quantities of aspirins.

And thus everything possible was done to make the Yeshiva student fully comfortable (an incredible turn of events), and the learning increased and increased.

But soon the clamor for a "return to normalcy" reached such proportions that it could no longer be ignored. All those concerned began to raise their voices louder and louder, wrote, telephoned, telegraphed, radioed, and wired to the Board of Directors, demanding a showdown. Acting under such mighty pressure, the Board finally invited the President of the Yeshiva to an executive meeting.

The meeting took place in downtown Manhattan and was such a stormy one that many of those present had to don ear-muffs. The matter was thoroughly thrashed out, and it took several hours before the President and his supporters admitted defeat. It was then decided that the President should instantly return to the institution, and declare a ten-day holiday, following which normal procedures would again be resumed.

But when he arrived it was already too late. For all along Amsterdam Avenue between one hundred and eighty-sixth street and one hundred eighty-seventh street, and all along one hundred eighty-sixth street between Amsterdam and Audubon Avenues, and all along Audubon Avenue between one hundred eighty-sixth and one hundred eighty-seventh streets, and all along one hundred eighty-seventh street between Audubon and Amsterdam Avenues, was a continuous chain of hundreds upon hundreds of cars, **ambulances** to be exact, and into each ambulance a different Yeshiva 'buchar' was being dragged . . .

The whole student body had collapsed from nervous breakdowns . . . The learning had been too much for them.



THE LAST GAME

By Philip Zimmerman

EDITOR'S NOTE:—*This story is the winner of the annual short story contest award established by the class of '43 in memory of the late Jerome Robbins.*

He let his eyes wander over the large, shiny chessmen, which were reflecting the setting sun. Here was his domain. There, across from him, nearly hidden behind the white pieces, sat his older opponent. The old man waited, his legs crossed, in that characteristic position. In his mouth was his famous pipe, chewed to the barrel. The famous pipe that had never tasted tobacco, because smoking might disturb an opponent. The pipe had never been lit. The younger man heard that it had first been chewed that day thirty years ago, when the master had defeated the Russian, and won the world's championship. For those thirty years that world supremacy had rested on his head, he had never lost a game in an international tournament. The youthful player now looked at the time clock, and noted that he need not worry about time. Then he turned to the board. His move was obvious.

Knight takes Knight, check.

He took the piece with the vigor of a youth still fresh to the game.

The Grandmaster had expected that move. Before he could complete thoughts of a reply, his mind wandered into a blind feeling of remorse. Why had he let them persuade him to enter this tournament? He had announced his retirement from the title. They had told him 'to bow out in style'. Yes, he was bowing out in style. Here he was in the last match of the great Hastings Tournament, which would be his last, confronted by a game he knew he would lose. Instinctive feeling seemed to make the pieces speak to him in a dull monotone.

"Lost game . . . lost game."

The very ticking of the clock, which in the past had been his music now seemed to annoy him. Not even when he had beaten Botvinnic, with twenty moves in five minutes, had a time clock bothered him. He forced himself back to the pieces. Yet, the thought oppressed him; today, the record would be ruined. No more would one unsullied record grace chess annals. The dearest thing in his life . . . He made his move, and flipped the clock off.

Pawn takes Knight.

His beautiful style of removing pieces was still with him.

Fully satisfied in his ability to win, the young master glanced for a moment over his score sheet. The old man's last game, and what a game it had been. For ninety-three moves, they had, between them created a masterpiece. For eight hours, they had hewed out of the ivory pieces a game that would be a delight as long as chessmen danced to their master's tunes. Glancing over the score sheet, he saw dozens of exclamation marks on both player's records. Each of them was the hallmark of a great move. For the old man it was the last flickering of his tired and dimming genius. But now, victory was in sight. A slight bit of remorse touched him for ruining the old man's record. Well, a game was a game.

Rook to Bishop's four.

The gallery crowded him in, as his opponent's pieces did. Why couldn't they let an old man alone. An old man, that was what he was. He thought of what they had quoted about him in the Tournament Book at Hastings.

"Despite his age, 'Eternal summer gilds him' "

Now he knew that in truth (as some wits had remarked) "All except his sun had set." As from a great distance, he heard a whisper from the gallery. He made out the word 'resignation' clearly. No, he would not resign. But why not offer a draw? All the boy needed was a draw to finish in first place in this tournament, and then his own record would remain intact. No, it would be asking for pity. He would play on. His hands were shaking a bit. Because of the coolness of approaching night, he told himself. He steadied his hands, and made his move.

King to Bishop's Two.

There was the win. The young man saw it at once. No, not the rook move, that would force a draw, but the bishop check on queen's five would win almost at once. He reached for the bishop, and drew back his hand. Why did he have to ruin the one perfect record in chess history? Did he have to break the old man's heart? There should be at least one faultless page on the record. Was it not enough to look at a rose, and know it could be cut and worn; or did he have to kill it? Was it not enough to know that he had the old man beaten, and then to let his record remain? He would move the rook. There would be one ideal record in chess. As his hand went for the rook, a wave of feeling caught it — the one victory in thirty years —

Bishop to Queen's five check.

At once, he saw the drop in the old man's eyes. He had been thinking of their other encounter, when the chess world had laughed heartily at his famous checkmate of the youth in ten moves. He must be having his revenge now. Automatically, he moved.

King to Bishop's three.

There was no thought of revenge in the boy's mind. His eyes and heart were filled with the picture of an old and beaten man, at the end of his great career. He was big enough to overlook his own gain. He would settle all.

"Would you consider a draw, sir?"

The grandmaster's sigh of relief went unheard as the gallery voiced its surprise with a mumble of voices. He had been thinking of how he had sacrificed five pieces against the Spanish prodigy—what was his name?—and saved his record by forcing a stalemate. He was trying to find a similar way of saving this game. But there was no need of that now. He was offered a draw. The record was safe. His lips parted for a 'yes' when he thought that he should bow out in grand style. He was framing a classic farewell to the game that would thrill the gallery, when it hit him like a surprise checkmate. Pity, for an old fool. They would say he had prolonged the game, because he was begging for pity. His mind flew back to the victory over the Russian, thirty years — or was it moves — ago. That was his day, today was another's. Yes! he would reply and bow out in grand style. He filled his pipe with tobacco, soon, it would be lit.

"I think we had better play this one out to the end".

END.

"I STRUCK THE BOARD"

by Irving M. Wiesel

*Release the bulwarks, tear down the barriers,
I will be cleansed by the raging torrent,
No longer ghettoed by traditional adherence,
I will be free, liberated, unshackled.
Ended is super-imposition of unenlightened past on the future.
Shattered are the mental idols.
No more will I trudge the ancestral rut,
"I am master of my fate."
Slaves genuflect in supppliance,
My knees remain unsoiled.
Heavens, roar your masterless thunders, I fear you not,
Strike, you aimless bolts, I am unafraid.
Birth my beginning, death my end,
Nothing before, less afterwards.
No joy untouched, no pleasure untasted,
The grave will receive me full blown.
Roll you fortuitous clouds I am undaunted,
Howl you purportless winds I am unruffled.
Pure reason will be rescued from its present oblivion,
Manumitted from enslaved thinking, I advance
Blind acceptance and humiliating rationalization are of the past,
What my eyes can see and my mind understand is true, all else false.
Toll bells of freedom, peal your inspiring melody,
Your banner has gained a new adherent.
Born to menial servitude I alone appreciate your gifts,
To you proud liberty, my only servitude.
Hark the storm subsides; I have won! I have won!
Heaven will yield beauty not authority.
The sun will shed its brilliant benevolence,
Non-unctionous anointment of my victory.
But yet, but yet, ah see, when the sequinned velvet retreats before
approaching dawn,
How the leaves turn heavenward, like the infants bosom-ward.
As if endowed with timeless knowledge,
They ingest ambrosial light, their maninah.
They and not me?
I prostrate myself and grovelling in the dust,
Lord forgive.*

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